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THE JOURNAL OF THE MOSCOW PATRIARCHATE



ANNUNCIATION OF THE MOST HOLY THEOTOKOS

In the MTA Church Archaeological Coll
See



KONTAKION TO ST. ANDREW OF CRETE, TONE 2

*Proclaiming triumphantly the sweet songs divine, thou appeared,
St. Andrew, a most brilliant luminary for the world, radiant with the
light of the Holy Trinity.*

And thus we cry out to thee: pray unceasingly for all of us.

KONTAKION TO ST. MARY OF EGYPT, TONE 4

*Having escaped the darkness of sin, O glorious Mary, thy heart was
made radiant with the light of repentance, and coming to Christ bearing
the merciful prayers of the Most Pure Mother of God, thou hast attained
the remission of thy sins and now rejoicest for ever with the angels.*



His Holiness Patriarch Pimen celebrating Divine Liturgy in the Patriarchal Epiphany Cathedral on Christmas night, January 7, 1976

See p. 7



His Holiness Patriarch Pimen receiving Christmas greetings from the clergy in the Patriarchal Epiphany Cathedral, January 8, 1976

See p. 7

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ЖУРНАЛ МОСКОВСКОЙ ПАТРИАРХИИ

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of the Moscow Patriarchate

New Primate of the Roman Catholic Church in the Netherlands

His Eminence JOHN Cardinal WILLEBRANDS

Utrecht

Heartfelt congratulations on the occasion of Your Eminence's appointment as Archbishop of Utrecht, Primate of the Netherlands. May the Lord bless your episcopal labours.

With brotherly love in Christ,

+ PIMEN, Patriarch of Moscow and All Russia

December 31, 1975

His Eminence JOHN Cardinal WILLEBRANDS, Archbishop of Utrecht

Vatican City

Heartfelt congratulations on Your Eminence's appointment as Primate of your beloved country. Wishing you success in your primatial labours and for the unity of all Christians.

With sincere love,

Metropolitan NIKODIM

December 23, 1975

His Eminence JOHN Cardinal WILLEBRANDS

Vatican City

Cordially congratulate Your Eminence on your appointment as Primate of the Netherlands. Wishes for God's abundant help in your archpastoral labours.

With brotherly greetings and love in Christ,

Metropolitan YUVENALIY

December 25, 1975

His Holiness Patriarch PIMEN

Moscow

Deeply moved by Your Holiness's congratulations. Expressing my gratitude and hope on your prayerful assistance. Assuring you again of my wholehearted and fraternal affection,

JOHN Cardinal WILLEBRANDS, Archbishop of Utrecht

Vatican City
January 12, 1976

Meeting of the Preparatory Committee of the International Conference of Representatives of Churches and Religious Associations— Friends of the Moscow Congress of Peace Forces

At the consultation held by heads and representatives of Churches and religious associations in the Soviet Union in Zagorsk on September 29, 1975, a unanimous wish was expressed to hold in Moscow an international meet-

ing of religious representatives—advocates of peace—to discuss the contemporary tasks of peacemaking. In preparation for this international conference a preparatory committee was formed of representatives from differen-

churches and religious associations in the Soviet Union. Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations of the Moscow Patriarchate, was elected its chairman. The Preparatory Committee immediately started its work. As a preliminary step it was decided to hold an extended session of the committee some time in spring 1976, with the participation of representatives of churches and religious associations from different countries. On January 13, 1976, the Preparatory Committee held its current meeting at the DECR offices and decided to hold the extended session from March 29 to 31, 1976, at the

Trinity-St. Sergiy Lavra in Zagorsk. A working schedule for the session was worked out and a preliminary draft of guidelines for the forthcoming international conference was discussed. The meeting in March will discuss the principal preparatory questions for the conference, decide its time and length, and organize an international preparatory committee.

After the meeting of the Preparatory Committee, the participants were invited to the reception given by Metropolitan Yuvenaliy for the group representing the US Appeal to Conscience Foundation headed by its president, Rabbi Arthur Schneier, visiting Moscow.

A Delegation of the US Appeal to Conscience Foundation in Moscow

From January 11 to 18, 1976, a group representing the US Appeal to Conscience Foundation stayed in Moscow. The group included the president of the foundation, Rabbi Arthur Schneier, with Mrs. Schneier; the secretary-treasurer, Francis E. Dorn with Mrs. Dorn, and from January 13 to 16 it was joined by the Rev. Donald R. Campion, S. J., a Board of Trustees member of the Appeal to Conscience Foundation.

On January 12, the guests paid a visit to Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, at the DECR offices.

On January 13, Metropolitan Yuvenaliy of Tula and Belev gave a reception in honour of the delegation from the US Appeal to Conscience Foundation. Present at the reception were participants in the Preparatory Committee meeting for the International Conference of Representatives of Churches and Religious Associations—Friends of the Moscow World Congress of Peace Forerunners, as well as Bishop Khrisostom of Kursk and Belgorod, Deputy Head of the Department of External Church Relations; Archimandrite Makarios Tayar, head of the Antiochene Orthodox Church Podvorye in Moscow; Archpriest Matvei Stadnyuk, Secretary to His Holiness Patriarch Pimen of Moscow and

All Russia; Archpriest Prof. Nikolai Gundyayev, Deputy Head of the Department of External Church Relations. On behalf of the Council for Religious Affairs of the USSR Council of Ministers were V. N. Titov, Vice-Chairman of the council, and I. I. Mikheyev, head of the international division of the council.

In the morning of January 14, Rabbi Arthur Schneier, Mr. Dorn and the Rev. Donald R. Campion visited the Department of External Church Relations and had a talk with its head, Metropolitan Yuvenaliy of Tula and Belev. Meanwhile Mrs. Schneier and Mrs. Dorn visited the Trinity-St. Sergiy Lavra and saw its sights and things of interest. In the evening Mr. J. F. Mattlock, US Chargé d'Affaires a. i. in the USSR, gave a reception in the US Embassy in honour of the delegation. Present at the reception were representatives of the Russian Orthodox and other Churches and religious associations in Moscow. Members of the Council for Religious Affairs of the USSR Council of Ministers were also invited.

In the morning of January 15, Rabbi Arthur Schneier, Mr. Dorn and the Rev. D. Campion went to the Council for Religious Affairs where they were received by V. N. Titov, Vice-Chairman of the council, and the head of the international division, I. I. Mikheyev, while

Mrs. Schneier and Mrs. Dorn visited the Soviet Women's Committee.

In the afternoon the delegation of the Appeal to Conscience Foundation was received by Patriarch Pimen of Moscow and All Russia at his Moscow residence.

In the evening, Metropolitan Yuvenaliy of Tula and Belev gave a dinner in honour of the delegation at his home. Present were Bishop Khrisostom of Kursk and Belgorod, and Archpriest Prof. Nikolai Gundyayev, deputy heads of the Department of External Church Relations.

On January 16, Mrs. Schneier visited the Union of Friendship Societies while Rabbi Arthur Schneier and Mr. Dorn inspected the Department of Manuscripts at the Lenin State Library. In the afternoon, Rabbi Schneier and Mr. Dorn went to the Church of Sts. Peter and Paul in Lefortovo, Moscow. On January 17, the guests continued on their tour of acquaintance with the religious and cultural life of Moscow.

On January 18, the delegation of the US Appeal to Conscience Foundation departed from the Soviet Union.

CHRONICLE

A group of students of the Theological Faculty of Aarhus University, Denmark, headed by Professor Arne Bugge, stayed in Moscow from November 15 to 18, 1975, where it got acquainted with the religious and cultural life of the capital. On November 18, the visitors went to the Department of External Church Relations and were re-

ceived by Archpriest Prof. Nikolai Gundyayev, Deputy Head of the DECR. On the same day they were received by His Holiness Patriarch Pimen of Moscow and All Russia at his Moscow residence.

On November 19, H. E. Ambassador V. U. Hans Mershaimb of Denmark in the USSR gave a reception in their honour at the Danish Embassy. Among the guests were Archbishop Pitirim Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate, and Archpriest Prof. Nikolai Gundyayev, Deputy Head of the Department of External Church Relations.

Hierodeacon David Tsuber of the Russian Panteleimon Monastery on Mount Athos, a member of the Holy Koinotes, stayed in Moscow from January 19 to February 2, 1976. On January 20, he called on the Department of External Church Relations where he was received by Bishop Khrisostom of Kursk and Belgorod, Deputy Head of the DECR. Metropolitan Yuvenaliy of Tula and Belev, Head of the DECR, received the guest on January 21. Metropolitan Nikodim of Leningrad and Novgorod was also present and took part in the conversation.

On January 22, the Athonite guest had an audience with Patriarch Pimen of Moscow and All Russia; His Eminence Metropolitan Nikodim was also present. Father David was again received by Metropolitan Yuvenaliy on January 23. He went to the Athonite St. Panteleimon Monastery Podvorye in Lukino on February 1 where he participated at Divine Liturgy. After the service, Father David presented the church with an icon of Panteleimon, the Great Martyr and Healer, and a blessing from the Holy Mount. Later in the day he went to the Patriarch Aleksiy Memorial Museum at the Lukino Patriarchal residence.



Services Conducted by His Holiness Patriarch PIMEN

DECEMBER 1975

December 19 (6), Feast of St. Nicholas the Miracle Worker, Archbishop of Lycia. His Holiness Patriarch Pimen concelebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Patriarchal Cathedral of Epiphany with Archbishop Pitirim Volokolamsk.

December 22 (9), Feast of the Icon of the Mother of God "Joy Unhoped-For". His Holiness Patriarch Pimen together with Archbishop Pitirim of Volokolamsk concelebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Church of St. Elijah the Prophet, Obydensky Lane, Moscow, where there is an especially revered icon of the Mother of God "Joy Unhoped-For".

December 31 (18), New Year Eve. His Holiness Patriarch Pimen conducted Vespers with the akathistos before the shrine of St. Aleksey of Moscow and Russia, the Miracle Worker, in the Patriarchal Cathedral, followed by the Vespers for New Year, before which His Holiness addressed the worshippers.

JANUARY 1976

January 2 (December 20), Forefeast of the Nativity, the Feast of St. Ignacy the Theophorus. His Holiness Patriarch Pimen attended Divine Liturgy in the Domestic Chapel of the Vladimir Icon of the Mother of God in the Moscow Patriarchate.

January 4 (December 22), the 28th Sunday after Pentecost, of the Holy Trinity. His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral. During the Liturgy, His Holiness the Patriarch raised Father Valentin Radugin, cleric of the Hermitage Church in Gonchary, Moscow, and lecturer at the Moscow Theo-

logical Academy, to the rank of archpriest and bestowed upon him an ornamented cross.

January 6 (December 24), Christmas Eve. His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, he attended All-Night Vigil in the Patriarchal Cathedral.

January 7 (December 25), the Nativity of Jesus Christ. His Holiness Patriarch Pimen conducted divine services in the Patriarchal Cathedral [see p. 7].

January 8 (December 26), the Synaxis of the Most Holy Mother of God. Patriarch Pimen celebrated Divine Liturgy in the St. Sergiy Refectory Church of the Trinity-St. Sergiy Lavra. On the eve, in the Holy Trinity Cathedral, His Holiness received Christmas greetings from the monastery brethren, the teaching staff and students of the Moscow theological schools.

In the evening of January 8, His Holiness Patriarch Pimen received Christmas greetings from the clergy and laity of the Moscow churches [see p. 7].

January 11 (December 29), the 29th Sunday after Pentecost. His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral of the Epiphany. During the Liturgy the ectene was read for the repose of the soul of Protopresbyter Nikolai Kolchitsky († January 11, 1961).

January 14 (1), Circumcision of our Lord and the Feast of St. Basil the Great. His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral.

January 15 (2), Feast of St. Serafim of Sarov, the Miracle Worker. His Holiness Patriarch Pimen attended Divine Liturgy and, on the eve, conducted All-Night Vigil with the reading of the Akathistos to St. Serafim in the Domestic Chapel of the Moscow Patriarchate.

Patriarch Pimen's Message for the 30th Anniversary of the Odessa Theological Seminary

My warmest greetings to the directors, lecturers and students, and also the staff and guests of the Odessa Theological Seminary on the occasion of their yearly holiday, the feast day of the Holy Apostle of Christ, St. Andrew the First-Called, who summons us today, as once he summoned his brother Peter, "Come, we shall find Him Whom we seek".

And today, rejoicing at all those who have answered and who are now answering this call to Christ, members of the seminary family headed by His Eminence Sergiy, Metropolitan of Kherson and Odessa, are gathered for the annual convocation of their theological school to continue the Church's glorification of its heavenly patron, to review their combined labours over the past academic year in teaching, learning and educating, to prepare candidates for the priesthood and to look back over the 30 years that have passed since the revival of the Odessa Theological Seminary.

During that time it has produced many worthy priests, who have brought spiritual guidance to parish communities throughout the dioceses of the Russian Orthodox Church. In these three decades the directors and lecturers of the seminary, gradually enriching their experience and knowledge, have achieved many successes as teachers and educators as is clearly to be seen from the minutes of the lecturers' meetings and the yearly reports submitted to the Holy Synod Education Committee of our Church. These inform us of the academic excellence and exemplary behaviour of the students and of the arrangements for further developing their general outlook, which is closely linked with the inculcation of civic awareness and of love for their earthly Motherland, for our great and beloved country.

But the zealot in the cause of God has no right to be satisfied with what has already been achieved; for this reason, we add to our congratulations on the 30th anniversary of the work

of the directors and lecturers of the Odessa Theological Seminary the hope that you will continue unremittingly search for new ways of teaching and educating candidates for the priesthood ever mindful that the true evaluation of your efforts is to be found not so much in certificates of merit from the Church Hierarchy as in the fulfilment by each student of your seminary, who sets out along the road of pastoral service, the apostolic commandment, to be an *example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity* (1 Tim. 4. 12). And this is the chief task of a theological school to cultivate in the hearts of future priests of the Church the seeds of such piety, "good for all seasons".

And it is to you, too, students of the seminary, that I address this festal message in the hope of receiving the very best reports of your behaviour and attitude to your studies. It is my heartfelt wish that you apply all your efforts to the task of mastering the subjects taught in the seminary and especially the Holy Scriptures, the very source of a theological education. Bear in mind that without knowledge of the Bible and without being steeped in its spirit there will be no force behind your pastoral care for the souls in your charge. For this make the reading of the Bible and meditation upon it a rule for the whole of your lives. Then the Holy Book will reveal to you as a priest all that you need in order to confirm our faith and bring up your flock in the spirit of Christianity.

Be worthy of the lofty name of an Orthodox priest.

Having a vocation to dedicate yourselves to the pastoral service, you entered this your theological school to receive the spiritual education so essential for your labours in the times to come. May you be exemplary citizens of our great country, peacemakers, building peace with other individuals and between nations and states.

Joining in the rejoicing at your holiday celebration, led today by His Em



Christmas Service in the Patriarchal Cathedral

In 1976, the Christmas services in the Moscow Patriarchal Cathedral of the Epiphany began, as usual, on the Eve, January 6. Divine Liturgy was celebrated by His Holiness Patriarch Pimen. All-Night Vigil on the eve and the Divine Liturgy on Christmas Day were conducted by Archbishop Pitirim Volokolamsk, with the blessing of His Holiness.

On Christmas Night, His Holiness Patriarch Pimen officiated at the festal Vespers and Divine Liturgy which followed. The Christmas Night service was attended by members of the diplomatic corps accredited to Moscow as

ve: His Holiness Patriarch Pimen responding to the greetings of Metropolitan Serafim of Krutitsy and Kolomna

ce Metropolitan Aleksiy of Tallinn and Estonia, Chairman of the Holy Synod Education Committee, we call down upon all of you the mercy and blessing of God and the prayerful intercession of St. Andrew the First-Called, patron of the Odessa Theological Seminary.

well as foreign correspondents. In the evening of January 7, the eve of the Synaxis of the Most Holy Mother of God, All-Night Vigil was conducted by Archbishop Pitirim.

In the evening of January 8, the second day of Christmas, His Holiness Patriarch Pimen traditionally received Christmas greetings from the Moscow clergy.

The cathedral clergy officiated at the festal Vespers, at the conclusion of which, His Holiness Patriarch Pimen, robed in his mantle, came out onto the solea.

Metropolitan Serafim of Krutitsy and Kolomna read out the Patriarchal Christmas Message and then on behalf of all those assembled he addressed a few words of greetings and congratulations to His Holiness the Patriarch. Responding, Patriarch Pimen expressed his thanks for the congratulations and good wishes and invoked God's blessing upon all those present and all the flock of the Russian Orthodox Church.

Afterwards, while the patriarchal choir sang Christmas canticles Patriarch Pimen received greetings and good wishes from Metropolitan Serafim of Krutitsy and Kolomna; Archimandrite Makarios Tayar, Dean of the Antio-



Archimandrite Makarios Tayar, Archimandrite Nestor Krystev (first row, left), superintendents, deans, rectors and clergy of the Moscow churches in the evening of January 8, 1976

chene Podvorye in Moscow; Archimandrite Nestor Krystev, Dean of the Bulgarian Podvorye in Moscow; the superintendents, deans, rectors and clerics of the

Moscow churches; the staff members of the synodal departments and of the *Journal of the Moscow Patriarchate*, as well as the faithful in Moscow.

The Nomination and Consecration of Archimandrite Agafangel Savvin as Bishop of Vinnitsa and Bratslav

By the decision of His Holiness Patriarch Pimen and the Holy Synod of November 11, 1975, Archimandrite Agafangel Savvin, Rector of the Odessa Theological Seminary, was nominated Bishop of Vinnitsa and Bratslav and Administrator a. i. of the Khmelnytsky Diocese.

On Saturday, November 15, in the Cathedral of St. Vladimir in Kiev, after the All-Night Vigil the nomination of Archimandrite Agafangel as Bishop of Vinnitsa and Bratslav was conducted by Metropolitan Filaret of Kiev and Galich, member of the Holy Synod, Patriarchal Exarch to the Ukraine; Metropolitan Sergiy of Kherson and Odessa; Archbishop Antony of Chernigov and Nezhin; Bishop Makariy of Uman; and Bishop Varlaam of Pereyaslav-Khmelnytsky.

During the ceremony, Archimandrite Agafangel delivered the following address:

"Your Eminences, Your Graces, archpastors and fathers wise-in-God...

"Through God's Most Gracious Providence, and by the decision of His Holiness Patriarch Pimen of Moscow and All Russia and the Holy Synod of the Russian Orthodox Church, I am called to be a bishop in the Church of Christ.

"In these sacred minutes I am acutely conscious of the utter infirmity and frailty of human nature and the immense responsibility of the step being taken: to be a bishop, to be a successor to the Apostles, a vehicle of the inestimable gifts of grace of the Most Holy Spirit!

"What mortal dare call or even think himself worthy of this title, of this gift!

My soul is filled with the awareness
of my unworthiness and natural weak-

A bishop of the Church of Christ
must feel in himself the full plenitude
of spiritual life and must possess in his
heart a source of spiritual wealth. The
great responsibility before God for
himself and for the people entrusted to

entrusted to one. It is the most exalted
and most all-encompassing form of ser-
vice to men.

"Apostolic work is always exalted
and arduous because it is service to the
highest spiritual goals of human life.

"Profound and all-embracing must
be the intelligence of him who admin-
isters the Word of Truth, mighty must



Right Reverend Bishop AGAFANGEL
of Vinnitsa and Bratslav

the extraordinarily arduous and
extremely difficult task—to make of
new creatures after the image of
Eternal God—all this demands of
the watchman inner renewal, more
than that—a new birth and special,
God-endowed gifts.

Bishopal service demands constant
vigilance for the salvation of the flock

be his discourse on the power of the
Spirit without which life is nothing—
his discourse on the peace of the Gos-
pel, on the eternal Divine Peace, in
which one must truly have *the mind of*
Christ (1 Cor. 2. 16), *the spirit which*
is of God (1 Cor. 2. 12).

"A bishop must have strength that
he may, with temerity, without censure,

with filial boldness, call on God and pour out abundantly His mercy and His gifts upon all creation.

"Looking within myself, I do not find myself worthy of this honour, and I can only trust meekly in the immeasurable mercy of God and the grace that is passed on through the Sacrament of Consecration.

"My soul is perturbed by my thoughts.

"But having been taught and having taught others to believe that the Holy Spirit sets bishops to tend the Church of the Lord and God, *which he hath purchased with his own blood* (Acts 20 28), I answer His call — with fear and trembling, but also with hope and trust, for the ways of the Lord are *past finding out* (Rom. 11. 33) and *all his ways are judgement* (Deut. 32. 4).

"Lord, Thou knowest that I love Thee, believe in Thee, and hope in Thee. Thou art my God and Saviour from my mother's womb. From the days of my youth I have not stretched out my hands to a strange god, and I believe that Thou Thyself, notwithstanding my poverty and infirmity, art calling me through the bishops gathered here to enter the doors into the sheepyard and take up the lot of apostolic service. Thou commandest, and I open the doors of my heart, and Thou dost enter, illumine, fortify and instruct. I make bold before the face of all present here to turn to Thee, O Lord, in prayer. Thou dost call me to be a lighted candle put on a candlestick (Mt. 5. 15); support and strengthen therefore the light of faith, the light of hope in Thee, the light of love for Thee, with Thy almighty hand. Let men see Thy light in me and believe in Thee. Thou callest me to be the salt of the earth; help me, that my word and my deeds may be the salt of wisdom and mercy, that I may be not merely a possessor of God's patrimony, but an example for the flock in word, life and forbearance.

"May Thy holy will be done, O Lord, in my life and in my death. *Teach me to do thy will; for thou art my God* (Ps. 143. 10), *Lord all my desire is before thee; and my groaning is not hid from thee* (Ps. 38. 9).

"With hope in the almighty help of our Lord Jesus Christ and the grace of

the Holy Spirit, which "healeth that which is infirm and completeth that which is wanting", and with faith in the prayers for me by the Church in Heaven and on earth, I put my trust in the Mother of God, our All-Merciful Lady, the Theotokos and ever Virgin Mary; may She be my Aid, Protector and Intercessor in all the days of my life.

"In my heart rings a voice from the cloister of St. Sergiy of Radonezh, who ten years ago the Lord saw fit that I become one of the lesser brethren and bear obedience under the Heavenly protection of the Life-Giving Trinity to St. Sergiy, the Succour for the land of Russia.

"I believe deeply that the beneficent example of the saint will always be my stay and a support in my life.

"In prayerful meditation I turn to God-Bearing fathers Antony and Feodosiy of the Caves at whose tomb I obtained the grace-filled seeds of faith and good morals in the bright days of the theological school. May the example of the Kiev-Pechery ascetics teach me how it behoves me to live in the hope of the Lord, *perfecting holiness in fear of God* (2 Cor. 7. 1). The prayer and intercession of God's saints who have shone forth in the land of Russia help me to pass through apostolic service without shame.

"I accept the lot of episcopal service with reverence and heartfelt emotion, knowing the full exaltation of the Holy Sacrament, the full majesty of the Most Heavenly gift; I accept it in humility of spirit, knowing my own unworthiness and infirmity; I accept it with fear and trembling, seeing before me the terrible and impartial judgement of the Lord, remembering that *a man cannot receive nothing, except it be given from heaven* (Jn. 3. 27), for I know that *God hath not given us the spirit of fear; but of power, and of love, and of a sound mind* (2 Tim. 1. 7).

"The Thrice Radiant God sees and hears me — that is the heart's most vitalizing assurance, which fills my heart with peace and joy.

"With a reverently humble heart I thank His Holiness Patriarch Pimen of Moscow and All Russia, the I



Left to right: Metropolitan Sergiy of Kherson and Odessa, Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, Archbishop Antoni of Chernigov and Nezhin; (second row) Bishop Varlaam of Pereyaslav-Khmelnytsky, Bishop Makariy of Uman, and Bishop Agafangel of Vinnitsa and Bratslav after Divine Liturgy in Kiev's St. Vladimir Cathedral, November 16, 1975

nod of our Church and you, hierarchs
se-in-God, for the great honour and
st shown me by nominating me a
hop of the Russian Orthodox Church.
'I thank Your Eminence, Most Reve-
d Exarch, for your holy concern for
, and I beg you to remember me in
future, too, in your sacred prayers,
d to give me counsel and instruction.
'I thank Your Eminence Metropoli-
n Sergiy of Kherson and Odessa, you
o have twice laid your holy hands on
unworthy head and have shown
ch concern and solicitude for me.
'With filial obedience I bow to the
l of His Holiness the Patriarch and
Holy Synod, who have laid upon me
new and difficult service in Christ's
eyard.

'Deeply conscious of my infirmity,
d of all the difficulties in the exertions
t await me, I beg you, bishops
God, to strengthen my footsteps in
path of following Christ with your
ayers, to support my arms in carrying
t God's commandments, that my *faith*

fail not (Lk. 22. 32) and that my ser-
vice be useful to Christ's Church and
our great country.

"I believe that through your prayers
the Lord God Almighty will guide me
with His light, according to His true
word: *him that cometh to me I will in
no wise cast out* (Jn. 6. 37), and there
is no better a helper than the Living
God, for He is the Lord of Heaven and
earth, and whatever He pleases He does,
*in heaven, and in earth, in the seas,
and all deep places* (Ps. 135. 6), and
there is no one who can oppose His
will (Dan. 4. 32).

"May He be honoured and glorified
for ever and ever. Amen."

* * *

On November 16, on the 21st Sunday
after Pentecost, during Divine Liturgy
in the same cathedral Archimandrite
Agafangel was consecrated Bishop of
Vinnitsa and Bratslav by the selfsame
venerable hierarchs.

Upon presenting the crozier to Bishop
Agafangel of Vinnitsa and Bratslav,

Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, addressed the following words:

"Right Reverend Bishop Agafangel, beloved brother in Christ.

"By the grace of the All-Holy Spirit you have now joined the assembly of bishops of the Orthodox Church and have thereby taken upon yourself the great vow to be *stewards of the mysteries of God* and a preceptor to pastors leading their flocks to eternal salvation. We welcome you, our new brother in grace, and together with you we pray that you have not received *the grace of God in vain* (2 Cor. 6. 1).

"The time came when it was pleasing unto God to call you to higher, episcopal service. From your youth you have dedicated yourself to the service of Christ's Church. Your spiritual preceptors have been the saints of Kiev-Pechery Lavra and St. Sergiy of Radonezh, as you said in your address upon your nomination as bishop. You have studied at the Moscow Theological Academy. The Lord set you to be for many years a preceptor to the future pastors of the Church as Rector of the Odessa Theological Seminary. Divine Providence now directs your footsteps to more responsible service to the Church in the dignity of bishop.

"Without question, you yourself understand the greatness of the duty your new service lays upon you; you understand as well that with his natural strength infirm man cannot worthily fulfil completely his hierarchal duty and that only the grace of God, that heals the infirm and provides for the impoverished, has the power to help him vanquish the difficulties of episcopal endeavours.

"Yesterday you confessed to us, with tears in your eyes, your infirmity, unworthiness, and your trust in the aid of God, and thereby assured the Church and justified your election.

"You have confessed before us the holy dogmas of the faith, the sacred rules of the Church, promising to observe them unfailingly and to be true to them till the end of your life. Preach and teach what you have confessed, and fulfil what you have promised—and your service will be blessed by God and honoured among men. Remember with

what love, with what reverence our pious people look upon good and zealous pastors, and with what grief they perceive the unworthy life of other pastors, counting such a life an affront to their religious feelings.

"Receiving hierarchal grace, may you speak of the difficulties of episcopal service; they not only speak of it but are conscious of it. However, only he who strives to fulfil his episcopal duty in life can know this burden from his own experience. Such a bishop can speak with justice as with the Apostle Paul that he is constantly in *travail in birth*.

"We bishops must assiduously kindle the gift of God living in us. And you must kindle this gift, henceforth living within you. Kindle the gift of God with deeds of love for God and your fellow men: above all by diligent and reverent celebration of divine services. Do not allow your heart to be beguiled by flattery, for it can ruin even great men. Every bishop faces the temptation beginning his service well and ending it badly. When a bishop sees to it that the services conducted by him or his pastors are reverent, fervent and according to the Church Rules, the believers rejoice and bless the bishop's endeavour. But if the bishop strives to exalt himself, or to make himself the centre of distinction, his labour is in vain and is not directed to the glory of God. With love do we bless your entry on the new path of service, with the hope that you justify our choice. And now receive this crozier as from the hands of Christ.

"Receive it as a symbol of hierarchal power and support upon an arduous road. And now step up on this difficult road and bless the worshippers, praying with us to our Lord Jesus Christ that He may give you abundant aid in your new service for the good of the Church and our native land."

* * *

Bishop Agafangel (secular name Aleksei Mikhailovich Savvin) was born into a peasant family in the village of Burdino, Terbunsky District, Lipetsk Region, on September 2, 1938.

He finished secondary school in 1956. In 1958 he entered the Kiev Theological Seminary, and

1960 the Odessa Seminary. In 1966, he graduated from the Moscow Theological Academy with the degree of Candidate of Theology for his thesis: "The Idea of Redemption Among Ancient and Modern Peoples and in Old Testament Religion". He was appointed senior helper to the Assistant Rector and a teacher at the Odessa Theological Seminary by the Education Committee of the Holy Synod.

In 1965, he joined the brotherhood of the Trinity-St. Sergiy Lavra. On April 2, 1965, he took monastic vows under the name of Agafangel. On April 18, 1965, he was ordained hierodeacon, and on April 22 hieromonk, in the Cathedral of the Holy Spirit in Minsk by Archbishop Sergiy of Minsk and Byelorussia (now Metropolitan of Minsk and Odessa). On April 7, 1967, he was promoted to the rank of hegumen and endowed with the title of Hierarch by His Holiness Patriarch Aleksiy.

On May 29, 1967, he was appointed Rector of the Odessa Theological Seminary and raised to the rank of archimandrite by His Holiness Patriarch Aleksiy.

In January 1968 he was made a member of the Odessa diocesan board.

As a member of the Moscow Patriarchate delegation he took part in the work of the Conference of Representatives of All Religions in the USSR for Peace and Cooperation Among Nations, which took place in the Trinity-St. Sergiy Lavra in July, 1969. In September of the same year, as a member of the Russian Orthodox Church delegation, he took part in the Fourth Theological Conversations between representatives of the Evangelical Church in Germany (FRG) and the Russian Orthodox Church. He was a member of the 1971 Local Council of the Russian Orthodox Church, representing the Odessa Theological Seminary.

He has been awarded the Church Order of St. Vladimir, 3rd Class in 1968 and 2nd Class in 1969. He also has the Alexandrian Church Order of St. Mark, 2nd Class. In 1972, he was awarded the Hierarchal Certificate of Honour by Metropolitan Sergiy of Kherson and Odessa. In 1974, His Holiness Patriarch Pimen awarded him a second ornamented cross. In 1975, on the 30th anniversary of the Odessa Theological Seminary, His Holiness Patriarch Pimen bestowed upon him the archimandrite's crozier to conduct services.

The Nomination and Consecration of Archimandrite Serafim Gachkovsky as Bishop of Alma-Ata and Kazakhstan

By the decision of His Holiness Patriarch Pimen and the Holy Synod of November 11, 1975, Archimandrite Serafim Gachkovsky, a teacher at the Odessa Theological Seminary, was nominated Bishop of Alma-Ata and Kazakhstan.

The nomination of Archimandrite Serafim as Bishop of Alma-Ata and Kazakhstan on December 12, 1975, the eve of the Feast of St. Andrew the Apostle, after All-Night Vigil in the Church of the Dormition of the Odessa monastery, was conducted by Metropolitan Aleksiy of Tallinn and Estonia, permanent member of the Holy Synod and Chairman of the Holy Synod Education Committee; Metropolitan Sergiy of Kherson and Odessa; Bishop Feodosiy of Poltava and Kremenchug, and Bishop Agafangel of Vinnitsa and Bratslav.

During the ceremony, Archimandrite Serafim delivered the following address:

"Your Eminences, Your Graces—archbishops and pastors wise-in-God.

"By the will of Almighty God, without Whom nothing is worked on earth, His Holiness Patriarch Pimen of Moscow and All Russia and the Holy Synod of the Russian Orthodox Church have chosen me, who am unworthy, for service in the dignity of bishop.

"Episcopal service is the supreme service in the Church. It entails specific obligations: to offer unto the Lord the Most Pure Sacrifice in the name of the entire believing people; to impart and maintain spiritual life through the Sacraments; to proclaim the Word of God and spread the Good News; to maintain purity of faith and the order of the Church in accordance with the holy canons.

"And how pure in life must be he who dares to approach hierarchal service! A hierarch must be *holy, harmless, undefiled, separate from sinners* (Heb. 7. 26). Like the helmsman, he must skilfully guide the ship of the Church, that the flock entrusted to him, travelling the stormy sea of life, reach the harbour of eternal life tranquilly.

"On this great and solemn day of my life, I stand before you, bishops of God, in great confusion, I feel deeply my unworthiness for bearing apostolic labours and the great responsibility to the Lord for the flock entrusted to me.

"A bishop must, in the words of the Holy Prophet, bring back the lost and strayed sheep, strengthen the weak and exterminate the turbulent (Ezek. 34. 16), for at the bishop's hands shall be required the blood of the iniquitous dying in his iniquity (Ezek. 3. 18). He must be an example to the flock *in word, in conversation, in charity, in spirit, in faith, in purity* (1 Tim. 4. 12). He must be a *man perfect in Jesus Christ* (Col. 1, 28), a *steward of God* (Tit. 1. 7), a man of wisdom, an ascetic of piety, a true leader of the flock on the way to the Kingdom of God, that he may make bold to say on the day of the Last Judgement: *Behold, I and the children whom the Lord hath given me* (Is. 8. 18). And what can I say of myself, who have not been made wise by life and am weak of spirit? But one thing: 'O Lord my God, I know I am not worthy, neither sufficient, that Thou shouldst come under the roof of the temple of my soul, seeing it is all desolate and downfallen, and Thou hast not in me a place fit to lay Thine head'.

"I shall not conceal that I have not sought this high office, have not aspired to this sacrificial deed, that I recognize my unpreparedness to be *all things to all men* (1 Cor. 9. 22) and consider myself to be too weak spiritually to bear the infirmities of the infirm (2 Cor. 11. 29), but I am emboldened by the words of Almighty God spoken to the Prophet Isaiah: *...Thou art my servant; I have chosen thee and not cast thee away. Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; ye, I will help thee, ye, I will uphold thee*

with the right hand of my righteousness (Is. 41. 9-10).

"The words that Christ the Saviour addressed to His disciples are now near and dear to me: *Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit* (Jn. 15. 16). And as the Holy Prophet David once cried, so does my inner voice now say: *The steps of a good man are ordered by the Lord* (Ps. 37. 23).

"Looking back over my life, I see that the great Chief Shepherd, the Lord Jesus Christ, ruling all things with unfathomable mercy and rich Providence, has, contrary to my expectation, turned my path to this great and sacred day and has set me before you, that you put me on the broad road of service to His Holy Church and the flock entrusted to me.

"With humility and submission I thank the All-Generous God for the fact that He, notwithstanding the multitude of my sins, found me worthy twenty-seven years ago to become His servant. I thank the Lord for the hours of joy that I have experienced and for those sorrows and trials that were sent into my life for my instruction and edification.

"From the depths of my heart, I offer filial thanks to His Holiness Patriarch Pimen of Moscow and All Russia for his unremitting attention to me, an unworthy one, for having entrusted me with so exalted and responsible service in spiritual labour in Christ's vineyard. And I thank you, Your Eminence Metropolitan Aleksiy, who have shown so much concern for the labourers in Christ's vineyard. I am also filled with a feeling of gratitude to His Eminence Metropolitan Sergiy of Kherson and Odessa for the particularly fatherly love and concern that I have for many years continually experienced on his part, for the high honour and trust that he has rendered me in the seminary so dear to me, where for many years with his blessing I have borne obedience of various sorts.

"Recognizing all the burdens of episcopal service, yet do I hope, not in my own infirm strength, but in the strength of God, which is made perfect in weakness (2 Cor. 12. 9) and merciful

als the infirm and completes that which is wanting.

"To comfort my troubled spirit, I turn my prayerful gaze to the *great high priest, that is passed into the heavens*, our Lord and Saviour Jesus Christ; to the protection and defence of our Most Holy Sovereign, the Mother of God, and our Virgin Mary; to the prayerful in-

of knowledge and of the fear of the Lord (Is. 11. 2) that, in the words of St. Paul, I may show myself *approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth (2 Tim. 2. 15)*, that my episcopal service may be pleasing unto God and fruitful for His Holy Church. Amen."



**Right Reverend Bishop SERAFIM
of Alma-Ata and Kazakhstan**

cession of St. Andrew the First-Called, my heavenly patron in my secular life, on whose feast day I am providentially to receive the episcopal grace.

"And I beg you, archpastors and fathers wise-in-God, to offer up your holy prayers that I may be given *the spirit of wisdom and understanding, the spirit of counsel and might, the spirit*

* * *

On December 13, 1975, the Feast of St. Andrew the First-Called, the heavenly patron of the Odessa Theological Seminary, the same hierarchs who had taken part in the nomination, consecrated Archimandrite Serafim bishop during Divine Liturgy in the Cathedral of the Dormition in Odessa.

After the Liturgy, Metropolitan Aleksey of Tallinn and Estonia, bestowing the crozier on Bishop Serafim of Alma-Ata and Kazakhstan, delivered the following exhortation:

"Your Grace Bishop Serafim, our beloved brother and fellow servant in the Lord,

"Through the power of grace given you by the Holy Spirit by the laying on of our hands, you have now been elevated to the dignity of a bishop of the Russian Orthodox Church and have been clothed in the radiant robes of this high office, and you now stand before us in the expectation of receiving the last apurtenance of this office—the crozier, the symbol of the rights given you and the obligations imposed upon you.

"But before giving you this crozier I must, following the custom of the Church, do my duty at your consecration and offer counsel and instruction that you undoubtedly require before entering the path of arduous and responsible hierarchal service. Take them to your heart with our fraternal love and be guided by them in the edification and salvation of the flock that has been entrusted to your episcopal care.

"The One Source of all our counsel and wishes that you be zealous for the glory of God, is our Chief Shepherd Christ, with His redemptive act and witness of Himself: *I am the good shepherd: the good shepherd giveth his life for the sheep* (Jn. 10. 11). Imitate Him in gathering and preserving the logical flock entrusted to you, see in this the meaning and the substance of our service to the Church of Christ.

"We know that, because of human infirmity, some of those called to this service fall into fear and trembling, while others 'follow election with readiness'. However, according to St. Gregory of Nazianzus, neither the one nor the other 'is subject to condemnation...' for, he says, 'some are terrified by the loftiness of the service, while others obey through faith in Him Who Calls' (Oration 3). And you, our God-loving brother, having with devotion to the will of God agreed to take upon yourself the burden of episcopal service, are also terrified by its importance and lof-

teness, but at the same time you dispose of a true pledge of its fruitfulness, a pledge the surer the stronger your faith in the abundant aid of our Chief Shepherd, Christ the Saviour, Who has called you, through the nomination of His Holiness the Patriarch and the Holy Synod, to episcopal service, with the administration of the Alma-Ata Diocese entrusted to you.

"Do not fear the difficulties entailed in running this diocese, in watching over the life and service of the clergy in maintaining decorum in the parishes and churches and in caring for the other needs of ecclesiastical life. If the seeking of the Kingdom of God and its truth is kept in first place, then the rest, according to the promise of the Saviour, will come and every difficulty will be transformed into assistance to the cause of God. But fulfilment of this commandment does not abrogate for the bishop the rule of conducting all ecclesiastical affairs with deliberation and knowing everything secular no less well than men in the world, renouncing at the same time all that is worldly no less than did the hermits who once lived in the wilderness.

"The Orthodox bishop must fear to deviate from Church Tradition which we are behested to preserve *avoiding profane and vain babblings, and oppositions of science falsely so called* (1 Tim. 6. 20). Therefore, beloved brother preserve not only the doctrine of the faith, guarding it against all distortion but also the established order of ecclesiastical life. When there is need to change something in this order, it must be done with circumspection, after thorough discussion and council, according to the 34th Apostolic Rule, which says that not the younger alone must ask the advice of the elder, but also the elder need to heed the counsel of the younger, that unity be preserved and the work being done obtain greater stability. For salvation is in an abundance of counsellors (Prov. 11. 14).

"I shall speak to you, too, of how necessary it is for a ruling bishop to guide the members of the diocesan clergy entrusted to his tutelage and supervision. Bureaucratic administration in this important sphere is equivalent to the complete elimination of the



Right to left: **Bishop Serafim of Alma-Ata and Kazakhstan, Bishop Feodosiy of Poltava and Krenchug, Metropolitan Aleksi of Tallinn and Estonia, Metropolitan Sergiy of Kherson and Odessa, and Bishop Agafangel of Vinnitsa and Bratslav after divine service in Odessa's Dormition Cathedral, December 13, 1975**

pastoral spirit of which every bishop could be the embodiment. And we could remind you, newly installed fellow servitor, that 'some are edified by the word, others are set right by example... praise is useful for some, for others — reproach... Exhortation sets one right, others — reprimand, the latter either by public denunciation or through explanation in private... Sometimes it is necessary to be angry without anger, to scorn without scorning, to lose hope without despairing — to the extent that the nature of each requires; others should be healed by meekness, humility and sharing in their best hopes for themselves...'. Such, in the words of St. Gregory of Nazianzus, must be the pedagogics of the hierarch with respect to the clergy subordinate to him.

"With love, nourish in a spirit of love and devotion to the Holy Church of Christ and our native land the clergy and flock of the Alma-Ata Diocese entrusted to you, untiringly calling them to establish beneficent peace on earth and among peoples. In confessing the

faith today you promised to visit and watch over, after the manner of the Holy Apostles, the flock entrusted to you to see how faithfully they abide in the faith and accomplish good deeds.

"Useful for you, too, reverend brother, will be a reminder of the temptations and seductions of various kinds that await all of us, temptations that can be vanquished only by that power of grace given to us with consecration that 'healeth the infirm and completeth that which is wanting', on condition that this power be constantly kindled by unceasing prayer and unwearying labours of archpastoral care for the flock entrusted to us.

"Concluding with these reminders, I am happy to pass on to you the congratulations of the Primate of the Russian Church, His Holiness Patriarch Pimen of Moscow and All Russia, who entrusted us with the solemnization of your consecration today, in this magnificent church; and to wish you in his name the abundant aid of God in your forthcoming episcopal service.

"On behalf of your consecrators, I congratulate you, with brotherly love, on receiving hierarchal grace and on joining the community of Apostolic Successors; together with you, we implore the Great High Priest, our Lord Jesus Christ, to manifest His strength in your infirmity. May He fortify your spirit for your forthcoming service, and may He help you perform it in the spirit and strength of 'the preacher of God, whose name means courage, the primary follower of the Church', St. Andrew the First-Called, whom we are commemorating today.

"And now, having made the Sign of the Cross, take with a firm hand this sacred crozier, symbolizing the spiritual power of the bishop, knowing that its power lies not in compulsion, but in love, and bestow your first hierarchal benediction upon those awaiting this blessing, who have ardently and reverently prayed for you at your consecration."

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Bishop **Serafim** (secular name Andrei Vladimirovich Gachkovsky) was born into a worker's family in the village of Ivanovo (Kholonevskaya railway station), Kalinovka District, Vinnitsa Region, on April 12, 1925.

He completed secondary school in 1941 and began to work.

In 1947, he entered the Pochaev Lavra of the Dormition as a postulant. In 1948, he took monastic vows under the name of Serafim and was

ordained hierodeacon by Bishop Nektariy of Kishinev and Moldavia († March 9, 1969). In 1953, he entered the Leningrad Theological Seminary. In 1956, he was ordained hieromonk by Bishop Sergiy (Golubtsov) of Staraya Russa, in Leningrad. In 1957, he completed the seminary and in 1961, he graduated from the Leningrad Theological Academy. He was sent for pastoral service to the Donetsk Diocese by the Holy Synod Education Committee. He served as Rector of the St. Makariy Church in Dzerzhinsk.

In 1964, he was appointed Rector of the Church of the Protecting Veil in Kramatorsk, being raised to the rank of hegumen at the same time. From 1967 to 1968, he was a member of the Donetsk Diocesan Council.

In 1968, he was awarded the degree of Candidate of Theology by the MTA Council for his thesis: "The Work of Dionisiy and His Sons" for the Department of Church Archaeology.

In the same year he was appointed tutor and oikonomos, and then teacher, to the Odessa Theological Seminary and a member of the Spiritual Council of the Monastery of the Dormition in Odessa.

On August 29 of the same year, he was awarded the Order of St. Vladimir, 3rd Class, by His Holiness Patriarch Aleksiy. On August 19, 1972, in Odessa, he was raised to the rank of archimandrite by His Holiness Patriarch Pimen.

On November 12, 1975, he was appointed Acting Assistant Rector of the Odessa Theological Seminary.

On the 30th anniversary of the revival of the Odessa Theological Seminary he was awarded the Order of St. Vladimir, 2nd Class, by His Holiness Patriarch Pimen.

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Celebration of the 125th Anniversary of the Riga Diocese

On July 14, 1975, the Diocese of Riga completed 125 years of independent existence. The celebrations for this memorable date were timed to coincide with the patronal feast of Riga's Trinity-St. Sergiy Convent and it was marked in prayer by solemn services on July 17 and 18*.

In the evening of July 16, Archbishop Leonid of Riga and Latvia officiated at All-Night Vigil in the Cathedral of the Holy Trinity in Riga with the superintendent deans of the Riga Diocese and members of the Riga city clergy. The kathistos to the Mother of God was singing before Her revered Iberian icon. After the All-Night Vigil, a panikhida was said for deceased archpastors, beginning with His Eminence Metropolitan Platon Gorodetsky, the first Bishop of Riga († October 1, 1891), for clergy and for all the faithful children of the Orthodox Church labouring for the good of the Church in Latvia.

In the morning of July 17, Archbishop Leonid concelebrated Divine Liturgy with all six superintendent deans. Non-Orthodox guests attended the Liturgy together with the Riga clergy. They included: Bishop Valerian Zondaks of Abaicara, Auxiliary to the Apostolic Administrator to Riga and Liepaja and the Rector of the Riga Catholic Theological Seminary; Dr. Janis Matulis, Archbishop of the Evangelical Lutheran Church of Latvia.

After the Liturgy, Archbishop Leonid led a thanksgiving moleben together with the deans and members of the Riga city clergy. He then read the greetings message of His Holiness Patriarch Pimen. "Many Years" was sung to His Holiness, our God-protected country, its government and the army; the archpastors who worked in Latvia: Metropolitan Aleksiy of Tallinn and Es-

tonia; Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; Archbishop John of Chicago and Minneapolis (Autocephalous Orthodox Church in America); Archbishop Aleksiy of Krasnodar and the Kuban; Bishop Nikon of Arkhangelsk and Kholmogory; and to Archbishop Leonid of Riga and Latvia, and the people of the city of Riga.

After the service a meal was given in the hierarchal chambers of the Trinity-St. Sergiy Convent. Among the guests of honour were Bishop Valerian Zondaks and Archbishop Janis Matulis, and the superintendent deans of the Riga Diocese. During the meal the guests offered their heartfelt congratulations to Archbishop Leonid and sang "Many Years" in Russian and Latvian.

In the evening of July 17, Archbishop Leonid officiated at All-Night Vigil in the St. Sergiy Church at the Riga Convent. The next morning, the Invention of the Relics of St. Sergiy of Radonezh, the archbishop concelebrated Divine Liturgy with the Riga clergy. After the thanksgiving moleben there was a procession round the convent church.

In his address to the worshippers, Archbishop Leonid talked about the history of the Riga Diocese. He read out a greetings telegram to His Holiness Patriarch Pimen, in which he thanked His Holiness on behalf of the clergy and laity of the diocese for his greetings, his paternal concern, love and primatial prayers. The archbishop then blessed the worshippers.

Archbishop Leonid received greetings telegrams from the following hierarchs: Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; Metropolitan Aleksiy of Tallinn and Estonia; Metropolitan Yuveneriy of Tula and Belev; Archbishop Aleksiy of Krasnodar and the Kuban.

* See photograph on inside back cover.

Father LEONID ABASHEV

In Commemoration of Archpriest Prof. Aleksandr Gorsky of the MTA

On Monday, December 15, 1975, the Moscow Theological Academy held its traditional academic meeting in the Assembly Hall. This year it was dedicated to the centenary of the death of Archpriest Aleksandr Vasilyevich Gorsky, a prominent professor and rector of the academy.

Archimandrite Aleksandr Timofeyev, Assistant Rector of the Moscow Academy and Seminary, chaired the meeting.

After the singing of the troparion to St. Philaretus the Merciful, whose feast had been the day before, Archimandrite Aleksandr opened the proceedings.

The head of the academy library, Archpriest Vladimir Kucheryavy, a teacher, read a paper on the life and work of Archpriest Prof. Aleksandr Gorsky.

This was followed by a paper by Archpriest Anatoliy Prosvirnin entitled:

"The Works of Archpriest A. V. Gorsky"

The students of the academy and seminary read with great expression and feeling poems on ecclesiastical themes by Russian contemporaries of Father Aleksandr Gorsky.

The choir of the Moscow theological schools rendered canticles written by the following composers: Archpriest Dmitriy Allemanov, M. Ippolitov-Ivanov, D. Bortnyansky and Hieromonk Nafanail of the Trinity-St. Sergiy Lavra, as well as the melodies of the Kiev-Pecheriy Lavra.

The evening concluded with the singing of the prayer "It is meet" by the assembly.

A special exhibition commemorating the life and work of Archpriest Aleksandr Gorsky was organized in the academy for the anniversary meeting.

The 30th Anniversary of the Odessa Theological Seminary

On December 13, 1975, the Feast of St. Andrew the First-Called, the Odessa Theological Seminary celebrated its patronal feast and held its annual convocation; it was also the 30th anniversary of the revival of the seminary.

The anniversary celebrations were preceded by a seminary meeting in the Assembly Hall on December 2. Metropolitan Sergiy of Kherson and Odessa announced during the proceedings that Archpriest Aleksandr Kravchenko had been appointed rector of the seminary. His Eminence congratulated Archpriest Kravchenko on his appointment and presented him with a patriarchal award—an ornamented cross.

Patriarchal awards were also conferred on Archimandrite Serafim Gachkovsky, now Bishop of Alma-Ata and Kazakhstan (the Order of St. Vladimir, 2nd Class) and other teachers and members of staff of the seminary.

Metropolitan Sergiy then went round the exhibition which was arranged for the 30th anniversary of the revival of the Odessa Seminary.

On December 7, Metropolitan Sergiy blessed fourth-year students of the seminary to serve as lectors and ordained deacon Yaroslav Piriga, a third-year student, during Divine Liturgy in the Church of the Dormition at Odessa Monastery.

On December 13, and on the eve of the anniversary, Metropolitan Aleksandr of Tallinn and Estonia, Chairman of the Holy Synod Education Committee, directed the ceremonies. Among those who came to attend the celebration were two former rectors of the Odessa Theological Seminary—Bishop Feodosiy of Poltava and Kremenchug, and Bishop Agafangel of Vinnitsa, and Bratslav—and representatives of the Moscow and Leningrad theological schools.

On December 12, a grand meeting took place in the seminary's Assembly Hall. On behalf of His Holiness Patriarch Pimen, Metropolitan Aleksiy of Tallinn and Estonia congratulated the Odessa Theological Seminary on its anniversary.

Metropolitan Aleksiy inspected the library, the infirmary, the Church Archaeological Collection, the lecture rooms and the room dedicated to the memory of His Holiness Patriarch Aleksiy.

At 1 p. m. the rector, Archpriest Aleksandr Kravchenko, held a panikhida for the deceased preceptors of the seminary with the assistance of the seminary clergy in the Dormition Monastery's Church of the Dormition, and delivered a family.

All-Night Vigil began at 7 p. m. in the Church of the Dormition. After the service, Metropolitan Aleksiy of Tallinn and Estonia, Metropolitan Sergiy of Kherson and Odessa, Bishop Podosiy of Poltava and Kremenchug and Bishop Agafangel of Vinnitsa and Rostislav conducted the nomination of Archimandrite Serafim Gachkovsky, teacher at the seminary, as Bishop of Alma-Ata and Kazakhstan.

On December 13, the actual day of the feast, Divine Liturgy was celebrated in the Cathedral of the Dormition in Odessa by the hierarchs who had conducted the nomination the day before, together with members of the staff and students in holy orders. During the Liturgy, Archimandrite Serafim was consecrated bishop.

After the Communion Verse, Archpriest Aleksandr Kravchenko preached a sermon.

At 2 p. m. the grand meeting began in the seminary Assembly Hall. Those present included the hierarchs and clergy members who had officiated at Divine Liturgy and representatives of the theological schools of Moscow and Leningrad. Archimandrite Grigorios Mudzuz, Exarch of the Patriarch of Alexandria, and Archimandrite Boris Nikityuk,



Metropolitan Aleksiy of Tallinn and Estonia presenting the rector, Archpriest Aleksandr Kravchenko, with a patriarchal diploma awarded to the Odessa Theological Seminary

Father Superior of the Dormition Monastery, were guests of honour at the meeting. The proceedings were opened by the rector, Aleksandr Kravchenko, who delivered a speech entitled "The 30th Anniversary of the Revival of the Odessa Theological Seminary" and reported on the life and work of the Odessa Theological Seminary for the 1974/75 school year.

Metropolitan Aleksiy read out the Message of His Holiness Patriarch Pimen for the anniversary (see page 6). His Eminence then presented the rector with a patriarchal diploma—an award to the Odessa Theological Seminary on the occasion of the 30th anniversary of its revival as a mark of appreciation for the efforts of the seminary authorities and teaching staff in educating the pastors of the future.

Metropolitan Sergiy asked Metropolitan Aleksiy to convey to His Holiness Patriarch Pimen the gratitude of the entire Odessa seminary and affirm that its teachers and students would continue to bear in a fitting manner the obedience placed upon them.

Archimandrite Docent Evlogiy Smirnov read a greetings address on behalf of the Moscow Theological Academy

and Seminary and Archpriest Prof. Vasilii Stoikov on behalf of the Leningrad theological schools.

Metropolitan Sergiy of Kherson and Odessa addressed a message to the Odessa Seminary.

On behalf of all those present in the Assembly Hall, Metropolitan Sergiy expressed gratitude to the former rectors for their constant concern for the seminary: Metropolitan Antoniyy of Minsk and Byelorussia, Archbishop Leontiy of Simferopol and the Crimea, Archbishop Vladimir of Dmitrov, the rector of the Moscow theological schools, Bishop Feodosiy of Poltava and Kremenchug, and Bishop Agafangel of Vinnitsa and Bratslav.

In conclusion, Metropolitan Aleksiy drew attention to the services of Metropolitan Sergiy, who for some ten years has been the patron of the seminary.

The seminary students' choir then gave a festal concert of ecclesiastical music.

A. OSIPOVICH, Secretary
of the Odessa Theological Seminary Board

* * *

Archpriest Aleksandr Kravchenko, the new rector of the Odessa Theological

Seminary, was born on October 14, 1931, in Moscow. He is himself a graduate of the seminary. In 1956, Archpriest Aleksandr Kravchenko was awarded the degree of Candidate of Theology at the Moscow Theological Academy for his essay: "The Russian Orthodox Palestine Society and its scientific, cultural and educational work in the East". In the Odessa Seminary he has held the posts of helper to the assistant rector, teacher, secretary of the board and, since 1961, assistant rector.

Aleksandr Kravchenko represents the laymen of the Odessa Diocese at the 1971 Local Council of the Russian Orthodox Church.

On July 18, 1973, he was ordained deacon by Metropolitan Sergiy of Kherson and Odessa and on August 14 of the same year, presbyter. On April 7, 1974, His Holiness Patriarch Pimen raised him to the rank of archpriest.

Archpriest Aleksandr Kravchenko holds the Order of St. Vladimir, 2nd and 3rd Classes. He also possesses ecclesiastical orders of the fraternal Alexandrian, Antiochene and Georgian Orthodox Churches.



Metropolitan Sergiy of Kherson and Odessa blessing the Odessa seminary's 4th year pupils to serve as readers, October 7, 1975



The Cathedral of the Annunciation in Kaunas

Last year forty years had passed since the consecration of the Cathedral of the Annunciation in the city of Kaunas, Vilna Diocese (Lithuanian SSR). This is one of the "youngest" of Russian Orthodox churches. However, the parish of Kaunas has a very long history. When we speak of Orthodoxy in Kaunas and its environs, we go back to olden times, as far back as the Orthodox prince, St. Vladimir. The past of our area is closely linked with present-day Orthodoxy in Lithuania. Not only Russian but Western historians, too, state that the ancient population of Lithuania, the Yatvyags, had always been Orthodox until the time of the Church Union at the end of the 16th century. They shared the life of the peoples ruled by the descendants of St. Vladimir, Prince of Kiev. This

closeness did not, however, prevent the Lithuanian people from preserving their own language, ways and ancient traditions.

At the end of the 12th century the author of *The Lay of Igor's Campaign* recounted the Lithuanian campaign against Prince Izyaslav Vasilkovich of Gorodets, who perished in the battle. At the time a serious danger was approaching from western Lithuania: the German religious knightly orders, the Livonians and the Teutons, were moving eastwards to subjugate the eastern peoples by fire and the sword. The Lithuanians, forgetting their internecine quarrels, formed an alliance with the neighbouring Slav and Finnish peoples to fight together against the invaders. After a struggle which lasted more than two hundred years and ended only after the Battle of Grunwald (1410), friendly

relations were established between the allies that were to stand good for a long time to come.

The first Lithuanian state was founded by Prince Mindaugas (1235-1263). As we have already noted, it was before his time that the eastern form of Christianity was established on Lithuanian soil. And when Prince Gediminas (1316-1341), outstanding for his religious tolerance, became head of the Lithuanian state, through his sons and daughters he established family ties with the house of Prince Vladimir. During his reign, many Orthodox churches were built.

To draw closer together the Lithuanian, Jmud and Slav Russian peoples, Gediminas left his old capital, Novgorodok, and built a new capital, Trakai, on the line of demarcation between the lands occupied by these peoples; and after Trakai a third capital, Vilnius.

Gediminas's successor, Algirdas, was a defender of Christianity and himself became a Christian. Fearful of the pagans in his family and court, he was baptized secretly in Vitebsk. His first wife, Maria of Vitebsk, founded the St. Parasceve (Pyatnitsa) Church in Vilnius, in which she was later buried.

But the religious tolerance of the prince greatly inconvenienced the influential pagan priests. Their intrigues led to the Lithuanian prince's giving his permission for the execution of "in-

fidels", his favourite Lithuanians, who had been baptized by the Princess's confessor, Father Nestor. Antoni, Ioann and Evstafiy, unwavering adherents to the faith of Christ, were condemned to be hanged like criminals. They were executed on April 14, 1347, to become intercessors for their people before the Throne of God. Their memory has come to be revered throughout all Russian Orthodox lands.

This crude and cruel execution was an exceptional event in the history of the kind-hearted Lithuanian people, a flare-up of angry jealousy provoked by a small group of people.

The Polish historian Teodor Narbutt (†1864) wrote: "There was never any intolerance of Christianity in Lithuania... For this reason by means of gentle conviction in the holy truths the Orthodox faith became widespread before the government thought of taking any measures against this" (see *Litovskie eparkhialnye vedomosti* [Lithuanian Diocesan Gazette], Vilna, No. 19, 1892, p. 160).

By that time the Jmud and other peoples from central Lithuania were Orthodox. Towards the end of the 14th century, 56 Lithuanian princes had become Orthodox. The Grand Duke Algirdas built the Cathedral of the Dormition (Prechistensky) in Vilnius and died a Christian, repenting of his errors.

In his work, *Istoricheskie sudby Severo-Zapadnogo kraya* (Historical Destiny of North-Western Russian Regions) (1890), P. N. Batyushkov (the brother of the well-known Russian poet) wrote that "long ago, up to the end of the 14th century, Orthodoxy reigned (in Lithuania). Everywhere (even in what is today the Gubernia of Kovno) you come across old Orthodox churches, holy icons, crosses with various relics, stones with holy inscriptions... Often the Lithuanian princes married Russian princesses, and were for the most part Orthodox... At that time (about halfway through the 15th century) Orthodox monasteries were becoming particularly widespread..." (See also *Litovskie eparkhialnye vedomosti*, 1890, pp. 30-31).

When, however, the son of Prince Algirdas came to the throne upon his father's death there was a sharp change



Church of the Resurrection (formerly cathedral) in Kaunas



Annunciation Cathedral's main chapel. On a column to the right, the Surdegskaya icon of the Mother of God

the destiny of Lithuania: Jagailo married the Polish princess Jadwiga and in 1386 was pronounced king by the Sejm at Lublin. He was converted to the Roman Catholic Church and started to advocate a policy of uniting the whole of Lithuania to the Western Church, promising various advantages in return. Within the short time of his reign, 30 thousand people had been baptized into the Western Church.

But the flame of Orthodoxy not only was not extinguished, but burned all the brighter in various parts of Lithuania. New churches were built and new monasteries founded, including that at

Surdegiaj. Various spiritual centres came into being that escaped the adversities that befell the neighbouring lands of Vilnius and what is now part of Byelorussia in the hard times of the union at the end of the 16th century.

Not without interest is the story of one of the famous Lithuanian monasteries, that of Požaislis. This monastery contained the Pozhaiskaya icon of the Mother of God, revered by the Orthodox. While the Surdegiaj monastery was founded by Orthodox and remained Orthodox until very recently (today the monastery church belongs to the Roman Catholic Panevėžis Diocese), a

different fate befell the Požaislis monastery. Founded in 1665 for the Catholic monastic order of the Camaldols, the monastery was the centre of the Catholic life of Kaunas and the surrounding area. During the Napoleonic invasion the soldiers of the French army did great damage to the monastery, pillaging its shrines and stealing many valuables. Soon by order of the highest authorities the monastery was handed over to the Russian Orthodox Church under the direct control of the Bishop of Kovno, Vicar of the Lithuanian Diocese. It was named the Požaislis Dormition Monastery.

During the First World War, the Germans did much damage to the church and the other monastery buildings. When they retreated from Lithuania in 1919, they took back to Germany a copper bell, some of the valuable palls and precious sacred utensils of historical significance.

Today the monastery buildings are under state protection and are being restored.

The Pozhaiskaya icon of the Mother of God was revered not only by the Orthodox but by Catholics and Old Believers, too, all of whom used often to pray before it. The Pozhaiskaya icon was sent from Rome in the middle of the 17th century by Pope Alexander VII to Krištopas-Zigmantas Pacas, founder of the Požaislis monastery and Chancellor of the Grand Duchy of Lithuania. Today this icon is in the Roman Catholic cathedral in Kaunas. On visiting this church, Orthodox hierarchs have always prayed devoutly to the Mother of God before this icon, glorified by Her.

From the Surdegiaj monastery came the chief object of veneration for the Orthodox faithful in central and western Lithuania, the Surdegskaya icon of the Mother of God which dates from 1530. Now this icon is housed in Kaunas's Annunciation Cathedral.

In 1510, an Orthodox church was built near the town of Panevežis. In the place of origin of the Surdegskaya icon was built another church which marked the foundation of the Surdegiaj monastery. Later it was affiliated to the Vilnius Monastery of the Holy Spirit. It is significant that both the Monastery of the Holy Spirit and the Surdegiaj

monastery remained Orthodox throughout. The Surdegskaya icon was housed first in a wooden church, and then—from 1636—in a stone one. Belief in the miraculous help to be sought from the Mother of God through the Surdegskaya icon was preserved by the faithful of both the Orthodox and other faiths. This icon is revered not only in Lithuania. As a sign of their veneration, the devout faithful of Riga collected the money to build a new monastery church of stone in 1812. This church was dedicated to the Dormition of the Mother of God.

Of all the hegumens and superiors of the Surdegiaj monastery, Hegumen Serafim deserves special mention. Born in the Luga District of St. Petersburg Gubernia, from his very youth he developed an affection for the monastic way of life. Having passed through all the monastic degrees in monasteries in the north of Russia, on April 7, 1889, he came to the Surdegiaj monastery in a territory that was strange to him. He liked immediately the quiet, unpopulated spaces of this wooded, marshy wilderness in which the monastery shone "like a star in a moonless autumn sky," as he expressed it. He carried out a tremendous amount of work on putting the church and the other monastery buildings in order. In Father Serafim's obituary we read that besides all this "...he introduced in the church exemplary reading and singing, divine service that was dignified and 'monastic' most moving in its grace and order. He wished to take all he could from life, not for himself, for he never had thought for himself, but for the cause which he loved more dearly than life itself. Once someone reminded him of his old mother, whom he loved and revered. 'Surdegiaj is my mother,' he replied, and there were tears in his eyes..." (*Litovskie eparkhialnye vesti*, 1890, p. 346).

Hegumen Serafim did not serve long in the Diocese of Vilna: only 16 months in all. He died on August 14, 1890, in the monastery which he loved so dearly.

In 1915, just prior to the occupation of Lithuania by German troops, the Surdegskaya icon was evacuated from the heart of Russia and until 1921 placed in the iconostasis of one of the Y



At a Sunday service in the Annunciation Cathedral

slav churches. On May 24 of that year, the icon was returned to Lithuania, and put in the Orthodox church in Panevėžis.

Later, by order of Metropolitan Elevferiy of Lithuania, the holy icon was to spend six months in Kaunas cathedral and six in the Panevėžis church. During the war it was difficult to move it back and forth, so that since then it has always remained in the Kaunas Orthodox Cathedral of the Annunciation, on a column between the main and the side chapel, in an ark, in colouring and design matching the iconostases of the side chapels.

The Cathedral of the Annunciation was built on the initiative of Metropolitan Elevferiy of Vilna and Lithuania with the help of the clergy and laity, and from the day its consecration in 1935 it has been the centre of Orthodox life in Lithuania. Before this cathedral was built, the Church of the Resurrection, which was inadequate in size for even a minority of the faithful, had served as the metropolitan cathedral.

We should mention at this point the names of such Orthodox figures of the time as Bishop Daniil of Kovno, Vicar of the Diocese of Vilna (before being called to episcopal service he had been secretary to Metropolitan Elevferiy; he died on August 27, 1965), the cathedral's ecclesiarch, Boris Borisevich, Archpriest Vasiliy Nedvetsky, Archpriest Evstafiy Kalissky († 1954), Archdeacon Gavriil Kobets († 1962), and laymen — D. O. Rusetsky († 1934), O. P. Pustelnikov and A. S. Sokolov († 1938) (Dr. A. N. Rusetsky, A. S. Sokolov and others visited Moscow with Metropolitan Elevferiy on ecclesiastical affairs in 1928).

To ensure that constant care should be taken of the cathedral, the Mariinsky Orthodox Women's Auxiliary (named after Sts. Martha and Mary the sisters of St. Lazarus) was formed at that time in Lithuania; this society also took care of orphans and other deprived children, preparing them to fend for themselves in life.

Metropolitan Elevferiy (secular name

Dimitriy Yakovlevich Bogoyavlensky), the son of a reader from Kursk Gubernia, was born on October 14, 1868. Upon graduating from the seminary he was ordained to the priesthood in 1890. He became a widower early in life and in 1900 entered the St. Petersburg Theological Academy whose assistant rector was Archimandrite (later Patriarch) Sergiy Stragorodsky. It was before him that Father Dimitriy took his monastic vows under the name of Elevferiy.

He graduated from the academy with the degree of Candidate of Theology for his dissertation, "Important Characteristics of the Moral Outlook of Russian Ascetics of the 19th Century". On August 21, 1911, Archimandrite Elevferiy was consecrated Bishop of Kovno. The consecration was led by Archbishop Sergiy Stragorodsky of Finland. In 1921, Bishop Elevferiy was appointed permanent ruling hierarch of Vilna and Lithuania by the Supreme Church Authority of the Moscow Patriarchate and elevated to the dignity of archbishop and made Holy Archimandrite of the Monastery of the Holy Spirit in Vilna. On January 25, 1932, His Grace arrived in Kaunas, where he organized the diocesan administration. By an ukase of the Supreme Church Authority of the Moscow Patriarchate, dated November 15, 1926, Archbishop Elevferiy was elevated to the dignity of metropolitan. Throughout his administration of the Diocese of Vilna, Metropolitan Elevferiy was faithful to the Mother Church, constantly stressing in word and deed that any breakaway was unthinkable. Metropolitan Elevferiy died on December 31, 1940, and was buried in the Monastery of the Holy Spirit in Vilna.

Schisms and other ecclesiastical "waverings" were incapable of shaking his steadfastly firm episcopal principles. He did his duty as a bishop, a Christian and a man to the end. His firmness, spiritual purity and confidence in canonical rectitude inspired with peaceful hope both the clergy and laity—his flock. And they, ignoring the newcomer *that entereth not by the door... but climbeth up some other way*, all remained faithful to their canonic vow of obedience.

Metropolitan Elevferiy is remembered with love here on earth. He was and is revered not only as a ruling hierarchy who wisely administered ecclesiastical affairs, but first and foremost as a kindly preceptor and father, as a shepherd that *giveth his life for the sheep*. There are still many Orthodox people living in Lithuania who knew and worked with him, and through whom runs the thread that links him with those who never knew him. Nowadays the daily prayers offered up for Metropolitan Elevferiy in the church which he founded are a fitting reward for his truly apostolic labours and, we are confident, a guarantee of eternal life in the Kingdom of Heaven.

The child of Metropolitan Elevferiy's labours, the Cathedral of the Annunciation in Kaunas, was built in imitation of old Russian churches. There is nothing superfluous in the cathedral's architecture, where every detail bears witness to the carefully thought-out conception of those who created it (its architect was E. Frik).

The cathedral is built of grey bricks. The brickwork is executed with consummate skill, the smoothness of the seams giving the walls and the architectural details an appearance of unity and oneness. In summer the cathedral is hidden by the trees around it. But when the leaves fall, its typically Russian kokoshnik* and beautiful dome crowned with eight-pointed crosses are revealed to view.

Most dignified is the impression created by the west portal, executed in the style of a medieval Russian porch. A semicircular roof crowned with cross stands on four balusters erected on massive square pediments.

From this porch rises a stylized belfry whose function is merely decorative, somewhat reminiscent of belfries of the Novgorod school. Crowned with kokoshnik and two "towers" with cupolas, it gives the cathedral its monumental aspect and contributes to its unique visual effect.

* Kokoshnik: an onion-shaped blind arch used to decorate the upper part of an outside wall both ecclesiastical and secular architecture in Russia, mainly in the 16-17th centuries.

Inside, the cathedral is full of light. The feeling of space is conveyed by the height of the drum beneath the cupola and by the light and festive colour of the walls and the vaulting. There are almost none of the frescoes that are so typical of many Orthodox churches in Russia (only the columns supporting the vaulting are partly frescoed). But it shares with any Orthodox church its multitude of icons with different-coloured lampadas hanging before them and candle-stands with bright clusters of wax candles burning in them, along with the familiar smell of incense and wax.

The main iconostasis formerly stood in the Sts. Peter and Paul Cathedral in the Kaunas Fortress. When the Annunciation Cathedral was built the iconostasis was given to the Orthodox in 1935.

The large space beneath the cathedral contains a warm and comfortable baptistry. Alongside there is a row of rooms for domestic purposes.

Besides the Surdegskaya icon of the Mother of God the cathedral also contains other venerated icons of the Most Holy Virgin, the Kazan and the Pozhaiskaya, and icons of Moscow saints. In the left half of the iconostasis is an icon of St. Panteleimon the Great Martyr blessed on the Holy Mount of Athos, a finger from the hand of St. Evfrosinia, Princess of Polotsk, with a ring of hers, and relics of St. Sergiy of Radonezh and of St. Nicholas.

The altar on the right, on the south side of the cathedral, is dedicated to the Vilna martyrs Sts. Antoni, Ioann and Evstafiy.

Once, at the end of the war, Metropolitan Nikolai Yarushevich († December 13, 1961) visited his birthplace. He prayed fervently by the Surdegskaya icon that the Most Pure Virgin preserve the church and the city in peace and prosperity. In those hard times the metropolitan called on Archpriest Stepan Belyavsky († June 30, 1954) and his matushka, Feodora Ioakimovna, who still blushes to recall the less than modest repast which she was able to offer this illustrious guest.

Matins and vespers are held every day in the cathedral and after every Liturgy a moleben at which prayers

are offered by the Surdegskaya icon of the Mother of God for the Primate of our Church, His Holiness Patriarch Pimen, for the ruling hierarchy, and for other bishops, priests and laymen.

Among the particularities in the way services are conducted in the cathedral we might single out for mention the fact that after the All-Night Vigil on Christmas Eve and after Passion service on Sunday evenings during Lent verses from the *Bogoglasnik* (an anthology of canticles) are always sung. [The book was published by the Vilna Holy Spirit Brotherhood, St. Petersburg, 1912, fasc. I, Pt. 1.]

Every Sunday evening throughout the year akathistoi are read, and on Wednesday evenings, akathistoi to the Mother of God.

Many of the parishioners partake of the Holy Sacrament each month, and others do so several times a year. It is customary for the whole congregation to sing together the Creed, the Lord's Prayer, "We Have Seen the Resurrection of Christ", "Greater in Honour than the Cherubim" "Hail, Theotokos Virgin", and many other hymns. The episcopal service in the cathedral is a source of great joy to both clergy and parishioners alike.

The choir sings in the loft at the western end of the church, under the direction of Boris M. Pavlovich, son of the now deceased Archpriest Mikhail Pavlovich. Father Mikhail's other son, Georgiy is a reader in the cathedral, and was awarded a patriarchal certificate on the occasion of his 70th birthday.

In our day, when Christians are becoming more and more aware of the necessity of mutual brotherly relations, the problems of ecumenism have been faced by the priests of our city, too. The first steps towards one another were taken by the rectors of the Roman Catholic churches and by the Dean of the Cathedral of the Annunciation. After this the ruling bishops of both persuasions have been meeting more and more often at festal services both in the Monastery of the Holy Spirit in Vilnius and at the Cathedral of the Annunciation in Kaunas.

Both bishops and priests of the Orthodox faith are welcomed in return as

honoured guests in the Roman Catholic churches.

The Annunciation parish is also on brotherly terms with the leaders of the Old Believers' community in Lithuania. This relationship, forged in the spirit of the Gospels, leads to greater mutual understanding both among the leaders of each community and among the faithful parishioners.

Lithuanian Catholics are often to be seen in the Cathedral of the Annunciation. They come to pray and to place a candle before those shrines which are equally revered by Orthodox and Roman Catholic alike, and at the appropriate moments in the service they fall reverently to their knees together with the Orthodox.

Besides fervently conducting the services, the Cathedral clergy deliver homilies on every feast day and after the akathistoi, urging the faithful to pray for peace and to work eagerly for peace and happiness on earth. The

members of the church council and of the auditing committee and many other laymen sacrifice much effort and labour to the service of the cathedral.

Many kind words could be said of those priests who served in and around Kaunas and who have departed this life.

In the harsh and terrible years of World War II they helped their people to withstand a cruel and perfidious enemy, gave spiritual support to their parishioners and often risked their lives to help people in German concentration camps. Their example was followed by many lay patriots. Some of them were tortured to death by the enemy: their memory will remain for ever with the living.

Among them were Father Stefan Be-lyavsky and his matushka, who helped our partisans in Byelorussia, where also the "guerilla" priest Father Boris Pilyukhovsky was active; patriotic work was carried on in Kaunas, by the



Side-chapel dedicated to the Martyrs Sts. Ioann, Antony and Evstafiy in the Annunciation Cathedral in Kaunas

The Icon of the Annunciation

The sources of the images on an Orthodox icon are mysteriously profound and inaccessible to the power of mere reason. As Metropolitan Filaret Drozdov puts it: "The Church, which knows the language and the order of Heaven", has the power "to repeat" holy images "that none has ever heard of" and to portray those which "none has ever seen".¹

The event of the Annunciation is filled with the greatest mystery. But it cannot remain "a secret for Heaven, since it was not for Heaven that this mystery was required and prepared"; it is "a secret for the earth, no doubt because impotent earthly eyes would not be able to bear the divine light of this mystery if it suddenly struck them, and they would have to be prepared for it gradually: and in general this was a sign that the mystery is incomprehensible to the minds of the created".²

But the incomprehensible may be apprehended through the inner eye of one who prays before the icon of the Annunciation. This does not destroy the mystery: it is still no less secret than on the very day when the great mystery was enacted. The radiance of the divine light will blind the mind that is unprepared, unpurified. The Spiritual Sun, as St. Simeon the New Theologian puts it, is many times stronger than the

sun that we see with our visible eyes. The icon, as symbol of the Spiritual Sun, is called to teach us gradually how to contemplate Him within ourselves, and through a sign it brings the possibility of infinite perfection for human nature: deification. Through its holy language, capable of conveying things which are unseen and unheard, the icon brings us nearer to the perception of the light of the Annunciation.

The great and timeless significance of this event which took place on the day "upon which hinge all the days of the earth, without which they would collapse into one endless hellish night"³ was fixed for ever by the Church of Christ when she placed the depiction of the Annunciation upon the Holy Doors. These in their turn occupy an important place in the symbolism of the Orthodox liturgy. As they open at the Entrance during the Great Vespers, they seem to be saying that "through the sin of Adam, Paradise had long been closed; but now, through the coming of Christ, not only Paradise but Heaven, too, is opened".⁴ There are many different ways in which the symbolism of the Holy Doors is used to explain the deepest mysteries of Christianity. In Russian their very name, the "Royal Gates", stems from the fact that in the Holy Eucharist we are brought the King of Glory, our Lord Jesus Christ.

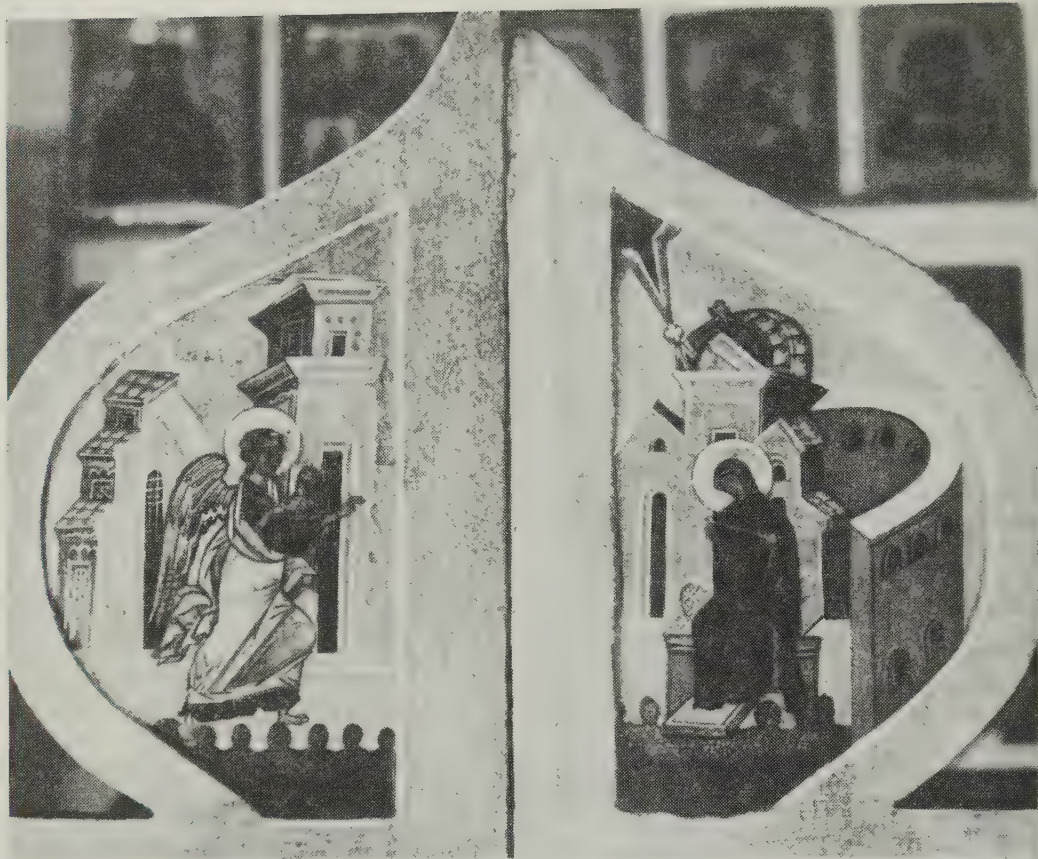
present Annunciation Cathedral churchwarden N. A. Filipavičene, E. D. Jakilevičene, a laywoman who was detained three months by the Gestapo, and Archpriest Simeon Onufrienko (now retired), who also suffered severely from the invaders. Physician A. N. Savitsky, E. T. Minikene, V. I. Markasova, churchwarden Engler's wife, the Lileys and the Zhuks, Subdeacon Rysev, killed for his partisan connections, and numerous other parishioners did all they could to help our patriots.

The worthy traditions of the priests of the past serve as an example for those of our time. In their service of

God they show true love for their nation and for their flock, and they lead it on the path to salvation in a spirit of true understanding and of obedience to the commandments of our Lord Jesus Christ.

Now that together with Bishop German of Vilna and Lithuania we have celebrated with prayer the 40th anniversary of the consecration of the cathedral [see *JMP* No. 2, 1976], its priests and parishioners continue their modest but essential labours in the name of Holy Orthodoxy with faith in the goodness and mercy of God.

Archpriest NIKANDR MULLER,
Dean of the Annunciation Cathedral



Annunciation of the Most Holy Theotokos.
Top of the Holy Doors in the MTA Church Archaeological Collection

It has long been the custom of the Russian Orthodox Church to have the Annunciation depicted upon the Holy Doors. There are Holy Doors dating from the 15th century in the Moscow Theological Academy's Church Archaeological Collection. The left leaf shows the Archangel Gabriel in billowing red-brown robes. The service for the Annunciation stresses the "fiery aspect of the archangel".

"Archangel Gabriel was sent from Heaven by God to the Living City and thus spoke to Her distinctly: Thou, O Virgin, shalt receive the Builder in Thy womb and shalt bear Him forth without change. And for this reason I have been sent to Thee to announce to Thee the wonderful manner of His birth, and now I stand before Thee calling: Hail, Thou Bride unwedded".⁵

The angelic world is invested with true spiritual reason and active participation in human history. It is not for

nothing that the iconoclasts were violently opposed to the depiction of angels, basing their views on an abstract spiritualism that broke the close link between the visible and the invisible world. In answer, Holy Church pointed out examples from Holy Scripture and from throughout the spiritual experience of Christianity and confirmed the possibility of comprehending and contemplating through experience the Celestial Hierarchy, and consequently on the right to make depictions which would aid the faithful to rise from the image to the Prototype.

The Archangel Gabriel, according to the ancient manuscript *Prologue* of the Wilderness of St. Nil was one of the great princes of the heavenly warriors who, from earliest times, has been sent by God to earth; he brought to Adam in Paradise the commandment not to eat of the Tree of Knowledge of Good and Evil; he brought news of the birth

of the Forerunner to his barren parents, taught the wisdom of book-learning to Seth and made the Annunciation to Mary"⁶. On the Holy Doors in the MTA Church Archaeological Collection he is depicted according to canons which evolved in earliest times. The Archangel is in the act of making his announcement to the Virgin Mary, his right hand raised in blessing. In his left is a staff, the sign that he is an emissary from Heaven. Symbolic of his angelic dignity are the broad ochre-blue wings spread behind him.

According to the Icon-Painters' Sampler: "The Archangel Gabriel has arrived and stands before the dwelling, contemplating miracles, as though to say 'How shall I start to accomplish that which God has commanded me?' His robe is a light purplish cinnabar, lined with blue; his head is bent in tenderness. And going into the chamber, he stands before the Most Pure One with a bright and radiant face, saying auspiciously: 'The Lord is with Thee!' In his hands he holds a sceptre"⁷. The most ancient Russian Icon-Painters' Samplers do not give a description because the canon of the Annunciation was well known and widely accepted; they merely dictate the colour of the Archangel Gabriel's robes ("purplish blue-grey"). In some cases the samplers of the 17th and 18th centuries also confine themselves to the observation that "all Orthodox Christians know about this great feast"⁸.



Holy Doors, 15th century.
MTA Church Archaeological Collection

The architectural background against which the archangel is depicted is conspicuous for its simple and plain colouring. The buildings, painted in reverse perspective, convey a mood of especial spirituality and a particular rhythm which serves to emphasize the annunciatory movement of the archangel. The light rose tower in the left-hand corner is joined by a descending red drape to the capital of a four-sided column (a detail that is often met in the composition of the Annunciation).

The right leaf of the Holy Doors contains the image of the Mother of God, seated upon a throne.

The garments of the Mother of God are traditionally used to emphasize Her meekness. *My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden (Lk. 1. 46-48).* Through this humility is revealed the ineffable purity and the pre-eternal ordination of the Mother of God. "Revealing to Thee the pre-eternal counsel, Gabriel came and stood before Thee, O. Maid; and greeting Thee, he said: 'Hail, Thou earth that has not been sown; hail, Thou burning bush that remains unconsumed; hail, Thou unsearchable Depth; hail, Thou bridge that leads to Heaven, and ladder raised on high that Jacob saw; hail, Thou divine jar of manna; hail, Thou deliverance from the curse; hail, Thou restoration of Adam, the Lord is with Thee'.⁹

The icon expresses this thought not through regal splendour or exoticism, but through a marked simplicity; only to one who has felt in his soul the greatness of this artlessness will be revealed the true spiritual majesty of the Mother of God. St. Dionysius the Areopagite in his theology of the symbol and other fathers of the Church taught of this elevation of the soul through humility. The Mother of God is depicted in a dark brown *maphorium*. "Her upper garment is dark purple, lined with blue", as the Icon-Painters' Sampler proscribes.¹⁰ A rare exception among the early depictions of the Annunciation is found in the 5th century mosaic in the Church of Santa Maria Maggiore in Rome, where the Mother of God is depicted in regal robes with

a headdress decorated with precious stones. But on the doors under discussion here, the colouring is totally in keeping with the ancient tradition.

In Her hand the Mother of God holds the thread from a skein: this is an unchanging attribute, known to us from the very earliest compositions (for instance from a Ravenna sarcophagus of the 5th century). The widespread depiction of the Most Holy Virgin Mary with a scroll or a book dates only from the 16th or 17th century. The Western source of this iconographical innovation is obvious. "Even Simon Ushakov," wrote Pokrovsky, the famous student of the iconography of the Annunciation, "who in principle upheld the Western innovations, was not totally consistent in this case. On the icon of the Annunciation in the Church of the Georgian Icon of the Mother of God in Moscow he still retained the old representation 'with handiwork', and although he added the depiction of a book on the desk before the Mother of God which he had learned from engravings, he transformed the Western motif and in this way removed the inner inharmony from the composition".¹¹

In the top left-hand corner is depicted a ray, descending on the Mother of God, with a circle in the centre of it in which was often placed the image of a dove as the symbol of the Holy Spirit.

"The most Holy Spirit of God shall come upon Thee, O pure Lady, Thou dwelling-place of the divinity, and the power of the Most High shall overshadow Thee: and Thou shalt bring forth a Child Who shall preserve Thy virginity unshaken."¹²

The depiction of a ray descending from Heaven made its appearance in the iconography of the Annunciation relatively late: not earlier than the 11th century. Only in the 16th and 17th centuries did this detail become generally widespread. The Great Moscow Council of 1666-1667 forbade the depiction of a dove in the ray, allowing this only in the iconography of the Epiphany. It also forbade categorically an iconographical innovation that was widespread at the time, to wit the depiction in the upper corner of God the Father, from Whom the ray ("inspiration") "extended to the Womb of the Mother of God".

The Council considered this detail an addition of "idle fancy".

Since earliest times the image of the virgin conception of the Divine Child and its symbolic expression have presented enormous difficulties for theological thought. The idea was widely accepted that "God entered Mary through Her hearing". St. Ephraim Syrus drew a parallel between the Fall and the restoration of man through the mystery of the Redemption, saying that just as the first came about through the hearing of Eve, the second took place through that of Mary. This thought was also reflected in canticles. These words of Metropolitan Filaret Drozdov are in defence of the mystery of the Incarnation from merely rational conjecture and equally inappropriate, rational fantasy: he calls for an attitude of *apophasis* towards this Gospel event: "If anyone thinks of asking how it happened that He Who has no beginning was begun, that the Word was made flesh, how different natures were combined in the One Person of the God-Man, then let us guard our ears, mind and heart from the spirit of temptation; let us even today in silent reverence bow before the Divine Mystery which even the angels can only hope to perceive—they hope to perceive because they love the wisdom of God, but they do not dare to put it to the test, for they revere the inscrutability of God".¹³

The icon of the Annunciation from the MTA Church Archaeological Collection [see cover, p. 2] shows this chaste *apophasis* which, without denying the possibility of the cognizance of God, merely guards true theology, which makes its revelations only to the deified perception of perfected man, from the schemas of mere rationalism. *And I, brethren, as St. Paul wrote to the Corinthians, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able* (1 Cor. 3. 1-2).

From the 16th century onwards the iconography of the Annunciation became arbitrarily more complex, the painter no longer grasping, through his inner experience, in all their fullness, the

mysteries of the icon-painting canons called to lead us up to the world of the Prototype; the clarity of theological vision was lost and more and more apocryphal and even folkloric elements put in their appearance. But this icon from the MTA Church Archaeological Collection is as yet untouched by these processes and is therefore of especial value, showing, as it does, an example of true ecclesiastical art.

Of the details which contribute to the complexity of the composition, we might single out for mention the figure of a handmaiden with a skein standing on the right. This figure appeared in the 13th century, but came into widespread use only in the 16th. The architectural background corresponds to the similar one, already discussed, on the left-hand leaf of the Holy Doors. The colour scheme of this icon of the Annunciation is permeated with joyful humility at the greatness of what is taking place.

This icon is not the work of a great master, but its fidelity to the canons makes it truly liturgical. In the divine service, the collective prayer offered to the Prototype, the icon of the Annunciation brings us news of the salvation of all creation, which even now *waiteth for the manifestation of the sons of God* (Rom. 8. 19).

NOTES

¹ Metropolitan Filaret Drozdov. **Slova i rechi** (Sermons and Speeches), Part III, Moscow, 1861, p. 34.

² *Ibid.*, p. 35.

³ *Ibid.*, p. 40.

⁴ Archbishop Veniamin Krasnopevkov-Rumovsky, **Novaya Skrizhal** (The New Table), St. Petersburg, 1859, p. 104.

⁵ Service for the Feast of the Annunciation of the Most Holy Mother of God. Theotokion after Session Hymn at the Third Canticle of the Canon.

⁶ N. Pokrovsky. **Evangelie v pamyatnikakh ikonografii** (The Gospel in Icons), St. Petersburg, 1892, p. 20.

⁷ *Ibid.*, p. 31.

⁸ *Ibid.*, p. 19.

⁹ Service for Annunciation Day, **The Festal Menaiion** transl. by Mother Mary and Kallistos Ware, London, 1969, p. 439.

¹⁰ N. Pokrovsky, op. cit. p. 31.

¹¹ *Ibid.*

¹² Service for Annunciation Day, **Festall Menaiion**, p. 439.

¹³ Metropolitan Filaret, op. cit. p. 35.

V. VLADIMIROV

NEWS FROM DIOCESES

Diocese of Krasnodar. On August 11, 1975 a delegation of the Japanese Autonomous Orthodox Church headed by her Primate, His Eminence Theodosius, Archbishop of Tokyo and Metropolitan of All Japan, went to Sochi for a holiday; they were accompanied by Bishop German of Vilna and Lithuania. The other members of the delegation were Archpriest Savva Onami, Archpriest Yustin Jamaguchi and Father Roman Okawa.

At Adler Airport the distinguished guest was met by Archbishop Aleksi of Krasnodar and the Kuban, Archimandrite Viktor Oleinik, Ecclesiarch of St. Catherine's Cathedral in Krasnodar, and Hegumen Innokentiy Kishkin, Dean of the Cathedral of St. Michael the Archangel in Sochi.

On August 12 the guests, accompanied by Archbishop Aleksi, visited Novy Afon, went round the Church of St. Panteleimon, the Healer and Megalomartyr, which is now a museum, and then went up to Iverskaya Gorka (Hill). The visitors paid honour to the builders of ancient Anakopia who had established Orthodoxy in Abkhazia and venerated the apostolic works of St. Simon the Canaanite.

On the following day, the eve of the Procession of the Holy Life-Giving Cross of our Lord, during evening service, Archbishop Aleksi led the bearing forth of the Cross and procession round the Cathedral of St. Michael the Archangel in Sochi. On August 14, the feast day, Archbishop Aleksi attended Divine Liturgy in the sanctuary and at the end of the service performed the Lesser Blessing of the Water.

On August 15 the guests, accompanied by Archbishop Aleksi, went to Cape Pitsunda where they saw the old church of the Pitsunda monastery, which is associated with the name of St. John Chrysostom. In the evening of the following day, Saturday, Metropolitan Theodosius was solemnly welcomed at the entrance of Sochi cathedral where he attended All-Night Vigil which was conducted by Bishop German. Archbishop Aleksi and the members of the Japanese delegation were also present.

On August 17, the 8th Sunday after Pentecost, Metropolitan Theodosius and Archbishop Aleksi attended Divine Liturgy which was celebrated by Bishop German with the cathedral clergy and members of the Japanese delegation. During

the Liturgy, Bishop German delivered a sermon on the Sunday Gospel reading.

In the evening, Archbishop Aleksi held a reception at his Sochi residence in honour of the distinguished guest. Among those present was N. P. Nikitin, a representative of the Sochi City Soviet, Vice-Chairman of the Department of Foreign Relations. Hegumen Innokentiy welcomed Metropolitan Theodosius with the customary Russian bread and salt. During the reception, which passed in a warm, friendly atmosphere, toasts were offered to His Holiness Patriarch Pimen, the Primate of the Japanese Autonomous Orthodox Church, Archbishop Aleksi and Bishop German. Toasts were also proposed in honour of the Soviet Union and Japan. Speeches were made by Metropolitan Theodosius, Archbishop Aleksi, Archpriest Savva Onami and Father Roman Okawa. The guests thanked their hosts for the hospitality accorded them and wished the Russian people and the most peace-loving country on earth every possible success and good fortune. Gifts were then presented to the guests from Japan to commemorate their visit. Archbishop Aleksi gave Metropolitan Theodosius a klobuk which he had made with his own hands.

In the evening of August 18, the eve of the Transfiguration, Metropolitan Theodosius was given a solemn welcome at the threshold of St. Michael Cathedral in accordance with the Church Rules. Metropolitan Theodosius, Archbishop Aleksi and Bishop German officiated at All-Night Vigil with the assistance of the members of the Japanese delegation and the cathedral clergy. Metropolitan Theodosius anointed the worshippers with holy oil.

On the feast day, after the ceremonial welcome, Metropolitan Theodosius, Archbishop Aleksi and Bishop German celebrated Divine Liturgy with the clergymen who had officiated at All-Night Vigil. Metropolitan Theodosius spoke about Orthodoxy in Japan, which was established through the efforts of Archbishop Nikolai Kasatkin, a Russian by birth, who is now revered by the Church as a saint and the Apostle of Japan. Metropolitan Theodosius referred to the great difficulties which the pagan authorities of Japan had put in Archbishop Nikolai's way. The Metropolitan asked everyone to remember the young Japanese Church in his prayers. He also

expressed satisfaction at the visit to Sochi, conveyed his heartfelt gratitude to His Holiness Patriarch Pimen for his brotherly, loving and paternal attention, thanked Archbishop Aleksiy for his hospitality and wished everyone peace full of grace.

In reply, Archbishop Aleksiy expressed his joy at the meeting with the Primate of the Japanese Church and at the concelebration on the Feast of the Transfiguration. Archbishop Aleksiy presented Metropolitan Theodosius with an icon of St. Nikolai. The festal service ended with the singing of "Many Years" in Japanese.

On August 20, the guests left Sochi for Moscow. They were seen off by Archbishop Aleksiy, Archimandrite Viktor and Hegumen Innokentiy.

* * *

In the evening of Sunday, August 31, Archbishop Aleksiy conducted the Office for the Burial of the Mother of God in St. Michael Cathedral in Sochi. On September 20, the eve of the Nativity of the Mother of God, Archbishop Aleksiy was solemnly met in the church in Lazarev-

sky, where he officiated at All-Night Vigil and on the feast day celebrated Divine Liturgy. After Liturgy his Grace delivered a homily.

Later that day Archbishop Aleksiy read the akathistos to the Mother of God during evening service in Sochi cathedral.

The Diocese of Yaroslavl. High patriarchal award. On April 27, 1975, the 6th Sunday in Lent, Palm Sunday, Metropolitan Ioann of Yaroslavl and Rostov, with the blessing of His Holiness Patriarch Pimen, bestowed a patriarchal cross upon the Dean of Yaroslavl Cathedral of the Feodorovskaya Icon of the Mother of God, Archpriest Boris Stark, during Divine Liturgy in the cathedral. Presenting the award, Metropolitan Ioann noted his zealous pastoral service and his ecclesiastical labours as the leader of the parish, as a pastor and as a man of prayer. The parishioners know the loving and sympathetic heart of their dean, he said, and come to him with their joys and sorrows. Father Boris finds a word of encouragement and endearment for everyone. His sermons are profound,



His Eminence Metropolitan Theodosius of Japan speaking in the Archangel Michael Cathedral, Sochi. Right to left: Archbishop Aleksiy, Metropolitan Theodosius, and Bishop German



Archpriest Boris Stark

convincing and easy to understand. As a confessor, he helps many believers in the difficult act of repentance. Father Boris gives his paternal attention to young clergymen, generously sharing with them his rich spiritual and temporal experience. Archpriest Stark's sons are both priests: one serves in the Diocese of Yaroslavl and the other in the Diocese of Kostroma. Father Boris devotes a great deal of his time and effort to the cause of peace and to educating the believers and young clergymen in a spirit of patriotism and love for their country. Father Boris Stark has gained the love and respect of people during nearly half a century of service for the Church, of which 40 years have been in holy orders.

The clergy and flock pray that the Lord give their venerable pastor strength for many years to come.

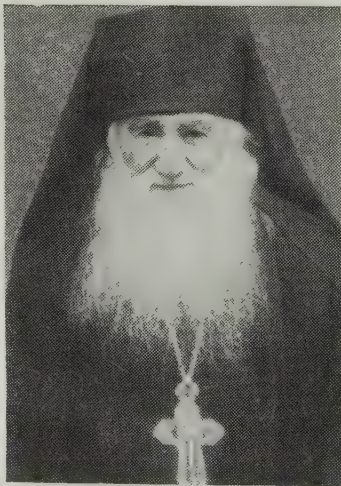
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On May 14, 1975, a group of Orthodox tourists from the United States led by Archpriest David Abramtsev, a clergyman from the Patriarchal Parishes in the USA, visited the cathedral in Yaroslavl and the diocesan headquarters. A conversation took place between the guests from the USA and Metropolitan Ioann at his residence.

IN MEMORIAM

Schema-Archimandrite Georgiy (monastic name Veniamin and secular—Georgiy Ivanovich Kerechanin), rector of the parish of Tereblya (Tyachev District, Zakarpatskaya Region), Mukachevo Diocese, died on March 29, 1975, in his 71st year.

He was born into the family of a church reader in Transcarpathia on June 3, 1904, and brought up by his father in the spirit of piety and love of Holy Church. In 1922 Georgiy Kerechanin finished the gymnasium in Mukachevo and in 1927 graduated from a theological seminary in Yugoslavia. In 1924 he took monastic vows and was ordained hieromonk after graduating from the seminary. In 1929 he was appointed father superior of the Transfiguration Monastery near the village of Tereblya and concurrently was made rector of the Orthodox parish in the above-mentioned village where he served until his death.



In 1940 Father Veniamin was raised to the rank of hegumen and several years later—to that of archimandrite. In the fifties Archimandrite Veniamin studied

at the Moscow Theological Academy. For his diligent and long service to God's Church Father Veniamin was granted the right to celebrate divine service with the Holy Doors open till the Lord's Prayer. Before his demise Father Veniamin took vows of schema under the name of Georgiy.

He departed peacefully soon after celebrating Divine Liturgy.

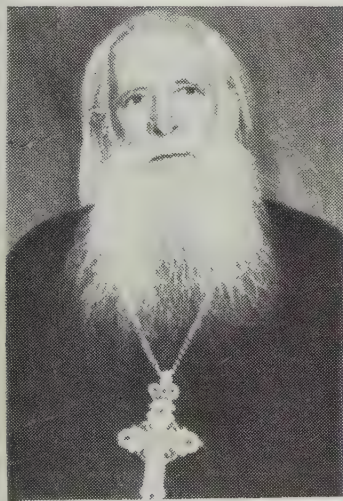
With him passed into eternity a prominent upholder of Orthodoxy in Transcarpathia who had deservedly enjoyed the respect and love of his parish and far beyond it. All the Transcarpathians an Orthodox revered him as a zealous pastor, gifted preacher of the Word of God, and a diligent prayer.

Father Georgiy contributed his mite to the efforts of the clergy and laity to carry out their long-cherished dream of uniting with the Mother Church—the Russian Orthodox Church.

With the blessing of Archbishop Grigoriy of Mukachevo and Uzhgorod, the funeral service for the departed was led by Archpriest Nikolai Logoida, secretary of the diocesan board and dean of the Mukachevo Cathedral of the Dormition, who also read Archbishop Grigoriy's funeral message. Orations were delivered on behalf of the monks by Archimandrite Pakhomiy and Hegumen Feofan, and on behalf of the secular clergy—by Archpriest Mikhail Kelemen, the superintendent dean. To the singing of the hirmoi of the Great Canon, the coffin was borne round the parish church and interred at the village cemetery.

Father Georgiy, who spent a long life in love of God and men, will always remain in the memory of the clergy of Transcarpathia as a shining example of pastoral ministry.

Archpriest **Ioann Aleksandrovich Pletnev**, Rector of the St. Nicholas Church in the village of Churilovo, Kuvshinovo District, Kalinin Diocese, passed away on January 8, 1975.



Born on September 21, 1899, in the village of Medvezhya Gora, Tver Gubernia, Father Ioann studied at the Tver Theological Seminary and was ordained presbyter in 1923. From 1929 to 1975 he served in the Kalinin Diocese and enjoyed the love and respect of his parishioners. For his zealous service to the Holy Church, Archpriest Ioann Pletnev was honoured with many ecclesiastical awards: in 1964—a mitre, in 1969—the right to celebrate Divine Liturgy with

the Holy Doors open till the Cherubic Hymn, in 1973—an extension of this right as far as the Lord's Prayer.

Early in January 1975, Father Ioann confessed and received Holy Communion. Several days later he went to the Lord with a prayer on his lips.

After Divine Liturgy, Bishop Germogen of Kalinin and Kashin assisted by many priests from the diocese conducted the funeral service for Father Ioann. His Grace delivered the oration in which he pointed out Father Ioann's excellent ecclesiastical record. The coffin with the body of the newly-departed was taken round the church to the singing of the hirmoi from the Great Canon. Father Ioann was buried near the apse of the church.

Archpriest **Nikolai Petrovich Volkoslavsky** departed to the Lord in the town of Dnepropetrovsk on January 10, 1975, in the 76th year of his life.

Father Nikolai was born into the family of a priest on April 17, 1898, in the village of Vytegorsky Pogost, Olonets Gubernia. In 1912, he entered the Petrozavodsk Theological Seminary and then, in 1916, volunteered for the front. In 1923, Father Nikolai graduated from the Volyn Theological Seminary in the town of Kremenets and that same year he was ordained presbyter by Metropolitan Dionisiy Valedinsky of Warsaw († March 15, 1960).

Up to 1945 Father Nikolai served in parishes of the Lublin Province; for 20 years he was Rector of the Church of St. Simeon the Stylite in the village of Dolgobychev, and the district missionary. Father Nikolai proved a staunch advocate of Orthodoxy in the face of the Uniate Church.

During the Great Patriotic War Father Nikolai shared its trials with his flock. He collected food for refugees and harboured Soviet soldiers who had escaped from concentration camps.

In 1945, Father Nikolai was happy to return to his own country. From 1945 to 1950, he served in the parish of Glybokoye Village, Chernovtsy Diocese, and since 1950—in the Dnepropetrovsk Diocese.

From 1952 to 1958, Father Nikolai was Rector of the Church of the Annunciation in Dnepropetrovsk where he did much to restore and then beautify the church, badly damaged

during the war. For this he was awarded a patriarchal certificate.

For the last eight years Father Nikolai was Rector of the Church of St. John the Divine in the village of Podgorodneye.

Father Nikolai had been honoured with many Church awards for his great services to the Church by the time when, in 1975, he retired due to ill health.



All his life Father Nikolai collected and studied theological literature. A gifted preacher, level-headed throughout the vicissitudes of life, however difficult, Father Nikolai was distinguished for his spiritual generosity, benevolence and good nature. He enjoyed the love of both his colleagues and parishioners. Shortly before his death Father Nikolai received Holy Unction and Holy Communion.

The funeral service for the deceased was held on January 12, 1975, in the Dnepropetrovsk Cathedral of the Holy Trinity. It was conducted before a large congregation by the dean of the cathedral, Archpriest Konstantin Stakhovsky, assisted by other priests and clerics. Many clergymen came to the church to pay their last respects. After the service the coffin with the body of the deceased was carried round the church to the singing of hirmoi from the Great Canon. In accordance with Father Nikolai's will he was interred in the cemetery at Podgorodneye.

Vladimir Fedorovich Lebedev, one of the oldest Moscow precentors, came to the end of his earthly life on July 7, 1975.

His rare gift was fully revealed in his service to the Church. All those who happened to work with him or hear him remember his pure clear voice of which he had perfect command despite his advanced age.

Vladimir Lebedev was born into a peasant family in the Tambov Gubernia in 1896. From 1913 to 1915, he studied in a missionary school in Tambov. At the same time he was a reader and *kanonarkh* under Archbishop Kirill of Tambov. From 1915 to 1921, Vladimir Lebedev served as a reader in the Tambov Church of the Presentation of the Mother of God. In 1921, he moved to Moscow where, until 1930, he was reader and precentor at the St. Pankraty Church on Sretenka. Later he combined his secular job with that in church. As a choir master Vladimir Lebedev directed many Russian folk choirs.

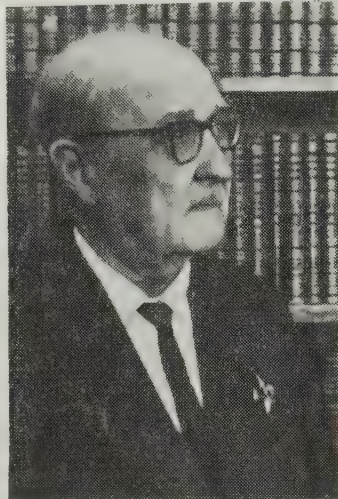
Vladimir Lebedev was decorated by the government for his part in the Great Patriotic War.

In the postwar years, Vladimir Fedorovich was a precentor of the Trinity-St. Sergiy Lavra. From 1953 Vladimir Lebedev directed the choir of the Church of the Dormition in the Novodevichy Convent with which he continued to maintain contact after 1972 when he retired. On feast days he conducted the choir at the Church of St. Nicholas in the Transfiguration Cemetery, Moscow. On several occasions he came to the offices of "The Journal of the Moscow Patriarchate" to share his rich ecclesiastical experience with its staff. He helped to prepare the Tridion and Pentecostarion for the press.

For his irreproachable service to our Church, Vladimir Lebedev was awarded patriarchal and hierarchal certificates on several occasions.

On January 21, 1971, Metropolitan Pimen of Krutitsy and Kolomna, Patriarchal Locum Tenens (now the Patriarch), wrote to Vladimir Fedorovich congratulating him on his 75th birthday: "You have devoted many years

of your life to musical art. Your profound love for church singing has brought you to the houses of God where you have multiplied the gift you were granted by the Lord by offering to the Church your beautiful lyrical tenor, which is so pleasing to hear and which penetrates to the very heart of the believer. You have also offered on the altar of the



Church your outstanding precentorship and your talent as a church composer. With gratitude the believers will recall the pious singing of the choirs you have conducted, including the monastic choir of the Trinity-St. Sergiy Lavra, protagogikons and other hymns written by you and full of musical beauty. Modest as you are you nevertheless always displayed a great ability to popularize the best church canticles and permeate them with the spirit of prayer."

For his excellent service to the Church, the Patriarchal Locum Tenens conferred on Vladimir Lebedev the Order of St. Vladimir, Third Class.

The colleagues of Vladimir Fedorovich recall that "he was a sensitive and tactful mentor, able to convince people mildly in his correct understanding of musical pieces. And his intuition

was very precise. In his precentorship he proceeded from the meaning of the words, which was for him the fundamental. The musical fibre did not obscure the great meaning of divine service but threw it into bold relief. Profound sincerity and faith ran through all the canticles and that is why prayer poured easily from the heart with such joy when Vladimir Fedorovich stood at the precentor's stand". Since he knew the Church Rules perfectly, all the hymns were rendered by his choir without error.

While in the Trinity-St. Sergiy Lavra, Vladimir Lebedev made friends with the Father Superior of the Lavra, now Metropolitan Ioann of Pskov. Quite often His Eminence used to write him warm letters ending with the words: "Invariably yours in profound respect and brotherly love in the Lord, always grateful for your tender attitude and for your works which for us will never die—your fervent admirer praying for you every day—Metropolitan Ioann of Pskov."

The love of Vladimir Fedorovich for photagogikons of the feasts, especially those of the Great Twelve, is expressed in the musical works he has composed.

Apart from the works of A. Kastalsky, P. Chesnokov, M. Ippolitov-Ivanov, A. Arkhangelsky, these classical composers, whom Vladimir Fedorovich held in high esteem, he included in his repertoire those musical pieces by provincial authors which were in conformity with the spirit of the Church. If these works were yet unknown to the Church Authority he would seek advice on the permissibility of rendering them in church from a bishop or priest. Before Divine Liturgy he would inform the officiating priest of the canticles he had chosen for the day.

The figure of this exceptionally modest and industrious Christian, experienced mentor, will live forever in the memory of his friends and pupils.

A. Volgin

A Homily After Vespers on January 9, 1976, delivered by Metropolitan NIKODIM of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, in the Trinity Cathedral of the St. Aleksandr Nevsky Lavra, Leningrad

That Thou mightest fill all things with Thy glory, Thou hast come and bowed the heavens till they touched the earth... Thou now comest forth to be born in two natures, O God and man. (Canon at Compline on December 24, Canticle 1, Troparion 3)

In the Name of the Father, and of the Son, and of the Holy Spirit.

Beloved fathers, brothers and sisters, by God's grace we celebrate once more in joy the Feast of the Nativity of Christ, and this joy unites us in a brotherhood held fast by the strength of the love of Christ.

The incarnation of the Son of God and His coming down to earth were accomplished so as to unite sinful humanity with God and to restore it to its original glory and dignity.

Restoring the unity with God that man had lost, our Lord Jesus Christ descended to the very extremities of human existence, suffering and death, so as to return to free beings the possibility of salvation without destroying that freedom.

If the Lord had revealed Himself to the world in visible greatness and had freed mankind from the grip of sin by the power of His almighty strength, He would have redeemed only mankind's flesh, not its soul, which is granted freedom in the image of God. And then He would not have been Founder of the kingdom of freedom, to which flesh and blood cannot be heir (1 Cor. 15. 50). But in revealing Himself, by taking on all the attributes of human nature, the Lord granted men the inner dignity of being sons of God. "Only by uniting the Divinity with the humanity could God confer on the human nature He assumed the strength of the Divine Life and, through the latter, renew and sanctify the nature of all mankind."¹

In His freedom and His obedience to the will of God, our Lord Jesus Christ takes the opposite path to that chosen by Adam, who yearned for power and to be like God, placing himself at the centre of creation and breaking the bond of love with God.

The importance for our salvation of the Nativity of Christ lies in the fact that God appeared in Christ in the form of the limited life of a creature, and founded the New Covenant, the new bond, by uniting within Himself the Divine and the human natures; and the humble and lowly condition which lasted for the whole of the earthly life of Christ consisted of the constant acceptance by His free will of the continuation of this voluntary humiliation.

The Incarnation removes from us the struggle, brought about by sin, between two natures, the human and the Divine, and moreover in the very foundations of their unity no violation is done to the human: "The Word takes from His own creature: at the decisive moment of the Annunciation, God takes from Mary the inception of His humanity, of His own human nature".²

The Incarnation was the fulfilment of the thirst and the hope of the men of the Old Testament: *Oh that thou wouldst rend the heavens, that thou wouldst come down* (Is. 64. 1), as the righteous prophet of that time exclaimed. On that Holy Night was born in Bethlehem *the desire of all nations* (Hag. 2. 7), the *Shiloh* (Gen. 49. 10). It was the angels who bore witness of this great joy to men: *Glory to God in the highest, and on earth peace, good*

will toward men (Lk. 2. 14). They brought the good news of peace on earth, singing forth the unity of Heaven and earth.

Divine Love itself came down to earth so that, by taking upon itself the sins of men, it would help man to find the new way of love, revealed to him in a new understanding of the commandment to love God and his neighbour. That night in Bethlehem saw the fulfilment of the words of the Prophet Isaiah, through whom God had said: *I the Lord do all these things* (Is. 45. 7).

And, when the Only-Begotten Son of God was born in the flesh, the angelic hymn of praise expressed the character of His ministry in all its fullness and truth. He was born to bring men love, unity of purpose and peace. This is why St. Paul said of Him that *he is our peace* (Eph. 2. 14), and why Holy Church at the feast of His Nativity sings of Him: "As Thou art God of Peace and Father of mercies, Thou hast sent unto us Thine angel of great counsel, granting us peace".

The Incarnation and Nativity of the Saviour of the World were the first steps in the salvation, liberation and unity that were to encompass all men. St. John Chrysostom calls the Persian Magi who came to Bethlehem the first-born of the Church of Christ: in their persons the "sterile pagan church" saw the hope of the gentiles, our Lord Jesus Christ, and worshipped before the Babe.³

There is no doubt that in His teaching our Lord Jesus Christ as the Truth, the Way and the Life is all-pervading love, acting upon the whole of mankind, within the Church on earth and without her, for we know that the Spirit of God *bloweth where it listeth* (Jn. 3. 8). But the close, full, vital and personal uniting of men with their Heavenly Father and with one another is possible only where men of a single purpose are gathered in the Name of Christ, in the Church, i. e. this is possible only through the Holy Spirit of our Lord Jesus Christ.

The Church is the active force of Christ in the world, and the Church is indivisible from Christ. In the Church her sons and daughters are granted

the glorious liberty of the children of God (Rom. 8. 21), and those who live in the spirit of Christian piety will become *children of God* (Gal. 3. 26). In order to realize this bond of love with God and with each other, the followers of Christ must be truly Christ's (1 Cor. 3. 23), i. e. *that ye put off concerning... the old man... and... put on the new man, which after God is created in righteousness and true holiness* (Eph. 4. 22-24).

The Church is not isolated from mankind, for the sake of whose unity with God she was instituted on earth and is quickened by heavenly grace. The commandments of Christ, passed on to the Church through the Apostles, that they should teach all nations (Mt. 28. 29-30), define the mission and the ministry of the Church, and also her relationships with the world. The Church's awareness that she is the heaven to bring the world to its natural integrity is characteristic of the life of the Church herself, whose very essence is the harmonic unity of all diversities.

Having told His disciples to *have peace one with another* (Mk. 9. 50), He established the immutable law of human relationships. It is for this reason that the creative realization of the Divine Gift is the direct responsibility of Christians, who must keep the unity of the Spirit in the bond of peace (Eph. 4. 3), *those which were afar off and to them that were nigh* (Eph. 2. 17) and within themselves, i. e. with their conscience. St. Paul wrote on this very subject to the Christians of Colossae: *Let the peace of God rule in your hearts, to the which ye are called in one body* (Col. 3. 15).

Such peace is the greatest treasure and should be the normal state of every man, created in the image and likeness of God.

For the Christian, the way to true peace with his conscience lies through the achievement of peace with God; but we cannot make our peace with God if we are not in a state of peace towards men, since God turns away from no one as He turns away from him who harbours resentment, from the angry heart and from the soul that burns with hatred.⁴ In this we can see a close interconnection which is much more than

merely a closed circle. One needs at the very least to decide upon the way of goodness and love towards men; then the grace of God will be effective in the establishment of peace.

The peace that is founded on a pure heart becomes an inexhaustible source of strength for union with God and with our neighbour. Once he has felt this peace within himself, the Christian strives that all should be at peace (Rom. 12. 18): his inner peace cannot help being transferred to peace among men.

Christ our Saviour has told us that peace with our neighbour and the good thus performed are of decisive importance in the fate awaiting each one of us in eternity, for *inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me* (Mt. 25. 40).

"Do not imagine, brothers," said one famous Russian preacher, "that if you do not fulfil the commandment of peace with your neighbour you can make good the loss or replace it by any other virtues or acts of piety. Where there is no peace, there is no true Christian love, and without love, as St. Paul taught us, all gifts—even that of performing miracles—are as nothing, all good deeds are fruitless, even though you give all you have to the poor, and all great actions, even martyrdom, are useless."⁵

True peace is the affirmation of love and goodness, which unite men.

That which unites men by their nature and by grace is stronger than that which divides them. Our desire to communicate is an urgent one, and it leads to peace.

According to St. Gregory of Nyssa, the Christian peacemaker must banish hatred, stop wars, destroy envy, prevent battles, exterminate hypocrisy and put out the fire of resentment burning within hearts.⁶

The special and honourable mission of the peacemaker lies in investing all his strength in the preservation of peace. As St. John Chrysostom puts it, preserving the peace is no less important than making peace and, surprisingly, it is even more so. "To make" means to bring something out of nothingness into being, whereas to

preserve that which already exists, but which might become nothingness, to unite those who are at war between themselves, this is a great and an astonishing cause, the sign of great strength.⁷ And when, now that the year 1975 has drawn to a close, we speak of making peace in our personal life and in the life of society, we cannot but recall the meeting which took place last year in Helsinki between those responsible for ruling the countries of Europe, which made a new start to the cooperation between the peoples of Europe and was a shining example to all the other continents.

As Christians striving for peace, in prayer and deed we must take a direct part in all that serves to develop cooperation and peace, and all those topics upon which agreement was reached in Helsinki.

Inner and outer peace are indivisible, and we as Christians have a duty never to forget this.

When they spoke of peace for the individual, the Holy Fathers and preceptors of the Church referred constantly to Church unity as yet another expression of love.

As St. Theodorite points out, any city contains within it many separate houses, yet is still called one city; and in the same way there is a multitude, an infinite number even, of churches both on the islands and on the mainland, but they are all united together in their agreement on the true dogmas and go to make up one Church.⁸ The unity of the Church is expressed in the common profession of faith shared by her members and in their mutual love, so that the idea of unity in the Church obliges all who belong to her *to keep the unity of the Spirit in the bond of peace* (Eph. 4. 3).

"Church unity does not destroy the individual unity of each of her members. Both these unities are mutually supportive and of necessity presuppose each other. Every brother in the great unity of the Church is aware of himself as an individual, linked by ties of brotherhood with other people. And Christ enters the heart of every man who is individually aware (Eph. 3. 16-17), but all those in whom life has been renewed, co-members who are close to

one another, are counted together in one Body of Christ, which demands from man a total rebirth and thorough renewal.”⁹

The Feast of the Nativity of Christ calls to unity all Christians, professing our Lord Jesus Christ their God and Saviour in the One, Holy, Catholic and Apostolic Church, and reminds us of the duty of all Christians to overcome the divisions that exist among them in love and truth.

For this reason the General Assembly of the World Council of Churches which took place in Nairobi, Kenya, directly before the great feast, at the end of 1975, and whose work was inspired by the words “Jesus Christ Frees and Unites” is such an occasion of gladness for all Christians. There were many joyful moments during the work of the assembly which contributed to the development of communication between Churches, although at the same time, as in any human enterprise, negative phenomena which came under criticism from us, the representatives of the Orthodox Churches, were also in evidence.

At the present time a study and interpretation of the results of the assembly’s work is in progress in order that we should find the right way to continue our participation in the World Council of Churches with an end to bringing Church unity and peace on earth.

Dearly beloved fathers, brothers and

sisters, I wish you all happiness and holiness both at the Nativity of Christ and for the New Year: may it be a time of blessings for you, for our country and for the nation.

May the Lord Who is born in Bethlehem grant us the longed-for peace, may He renew our spiritual and bodily strength for the service of Him and of our fellowmen.

Let us be joyful and glad at this great time—“for unto us is born a young Child, the Pre-eternal God”.

May the grace, peace and blessing of God be with you all. Amen.

NOTES

¹ Aleksandr Belyaev, Lyubov Bozhestvennaya. *Opyt raskrytiya glavneishikh dogmatov iz nachala lyubvi Bozhestvennoi* (Divine Love. An attempt to interpret the chief dogmas on the principle of Divine Love), Moscow, 1884, 2nd ed., p. 277.

² Vladimir Lossky, *Dogmaticheskoe Bogoslovie* (Dogmatic Theology) *Bogoslovskiye Trudy*, No. 8, Moscow, 1972, p. 168.

³ See St. John Chrysostom, *Tvorenia* (Works), St. Petersburg, 1899, Vol. 7, pp. 76-77; Vol. 1, p. 609.

⁴ St. John Chrysostom, 1st Homily on 1 Cor., *Tvorenia*, Vol. 10, Bk. 1. p. 10.

⁵ Dimitriy, Archbishop of Kherson and Odessa, *Polnoe Sobranie propovedei* (Complete Sermons), Vol. 3, Moscow, 1890, pp. 199-200.

⁶ St. Gregory of Nyssa, On the Beatitudes, *Tvorenia*, Pt. 2, Moscow, 1861, p. 465.


⁷ St. John Chrysostom, Interpretation II of the Epistle to the Hebrews, *Tvorenia*, Vol. 12, p. 21.

⁸ Blessed Theodorite, Interpretation of Ps. 47, *Tvorenia*, Pt. 2. Sec. 4, Holy Trinity-St. Sergiy Lavra, 1905, pp. 224-225.

⁹ Filipp Dumsky, *Tserkov i Khristos. Eksegetichesky analiz* (The Church and Christ. An Exegetic Analysis). St. Petersburg, 1900, p. 26.

The Light of the Spirit

I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life (Jn. 8.12).

ur Lord Jesus Christ is the True Light. St. John calls Him the Light and the Life because in Him is the source of Life Eternal. The Lord Himself says: *And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent* (Jn. 17. 3). Eternal Life consists of the knowledge of our Heavenly Father as the One True God and the knowledge of Jesus Christ as the Messiah sent by

Him, the Redeemer of the World. This knowledge is reached through our vital and active efforts to learn of our redemption by the Saviour, and it brings man into the closest spiritual unity with God, the Source of Life.

How are we to bring about this knowledge? Christ is for us the Life-Giving Light, for He *lighteth every man that cometh into the world* (Jn. 1. 9). In the Sacrament of Baptism man is born spiritually, in that of Chrismation he is

given the strength necessary *unto life and godliness* (2 Pet. 1. 3), while the Sacrament of the Eucharist brings us into communion with Eternal Life. In the Sacrament of Confession our Lord Jesus Christ renews again and again any Christian who has sinned but is repentant.

For us Christ is the Life-Giving Light also because through faith and hope He enlightens our minds; through His love He strengthens our will and points the way to the life of the spirit, explaining the moral law; while through His grace He helps us to grow and establish ourselves in Christian piety and to bear spiritual fruit. Let us therefore not only in name, but also in our lives show ourselves to be the sons of Light.

In the Sermon on the Mount the Lord calls us to *let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven* (Mt. 5. 16). However, knowing the weakness of human nature, vulnerable to temptation and to the wiles of sin, the Lord uses indirect images to rebuke us meekly and to teach us, revealing the Highest Truth. *The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness* (Mt. 6. 22-23). In other words, if the eyes are healthy, then the whole body will be in the light: man will see everything correctly and evaluate everything according to its worth. And the contrary is also true: if the vision is weak or completely deficient, then the whole body is lost in darkness, for the blind have to feel their way by touch even in daylight.

A pure heart is the lamp of our spiritual life, lit from the True Light. If the heart of man is pure and his conscience unburdened by sin, then his whole being is pure, and all his actions will be good and irreproachable. But if the heart is evil, then his whole life, all his thoughts, feelings and actions will be bad. If darkness rules in his heart, then his life will be dark, evil unsalutary.

A clear conscience also makes the life of man pure and pleasing to God. Every soul is brought to life by the Holy Spi-

rit, raised through purity and made bright by the Threefold Unity if it is suffused with a living and active faith in Jesus Christ and follows His Divine Teaching, and if it is capable of receiving the light of the Heavenly Truth.

For the light within us not to be turned to darkness, our hearts must be open to God and they will be illumined with the True Light.

Just as an object in the rays of the sun shines brightly, absorbing their warmth, the pure soul is illumined by the grace-endowing light of the Spirit of God, awakening the conscience and bringing to perfection the Christian virtues. "And the higher a Christian ascetic rises, on his way to Heaven", as one of our Russian theologians puts it, "whatever his calling, be it monastic or secular, the deeper the Holy Spirit descends into his heart. The radiance of the saints at moments of profound concentration in prayer is blinding... And when their souls, cleansed of passions, reach perfection and are united with the Comforter, mingling with the Spirit in ineffable communion, then all the saints become one whole in light, eye, spirit and joy."

The light of the eye, the inner light of the pure heart, is measured by the yardstick of each one's own spiritual achievements. Even the smallest thing accomplished by the soul is counted by God as an achievement, for he who is faithful over a few things will enter into the joy of the Lord (Mt. 25. 21). Even that which is hardly noticeable by men is quite evident to the eyes of God, for every calling is from God and in any calling and any occupation the faithful soul can have a clear eye and a pure heart before God. The Lord encourages the pure in heart when He says *Blessed are the pure in heart: for they shall see God* (Mt. 5. 8). Only the pure in heart, contemplating God through faith, enjoy peace and joy in the Holy Spirit and will contemplate God forever in the Heavenly Kingdom, where the *righteous [shall] shine forth as the sun in the kingdom of their Father*.

We ask the Lord: "O Master, lover of mankind, kindle within our hearts the clear light of Thy divine knowledge, and open the eyes of our understanding that we may understand the preaching of

Thy Gospel: graft in us also the fear of Thy blessed commandments, that, having trodden underfoot all fleshly lusts... we may continue in a spiritual manner of life..." for "Thou art the Light of the

world: he that followeth Thee shall not walk in darkness, but shall have the Light of Life". Amen.

ANTONIY, Archbishop
of Chernigov and Nezhin

For the 5th Sunday in Lent



n the Name of the Father, and of the Son, and of the Holy Spirit.

Today is the last Sunday in Lent. The sixth week, which lies ahead of us, will complete the forty days of fast and our preparations for Holy Week. The Church prepares us in advance to become worthy to accompany Christ on the Way of the Cross, explaining through the reading of today's Gospel, which vices to fear, and which virtues to cultivate.

...Jesus Christ was nearing Jerusalem. His disciples followed in fear as He told them of the sufferings and of the death in agony that awaited him. And even the ardent Peter, who had once tried to persuade our Lord Jesus Christ away from the fulfilment of this voluntary feat, no longer had the courage to contradict Him. They all understood that the great moment would come when the disciples would see the earthly majesty of the Risen Lord, and His Kingdom be established on earth. And while there was still time His closest disciples, James and John, who had been witnesses of so many miracles and had seen the glory of the Saviour on Mount Tabor, hurried to beg for the best places in the Kingdom of the Lord. They had already undertaken one such attempt through their mother, Salome, and on that day they begged again, for they had not yet understood that His Kingdom was not of this earth, and they were more concerned with themselves and with their primacy than with Him and the suffering that lay ahead of Him. And Christ asked them: "Can ye drink of the cup of suffering which awaits me?" Somewhat overconfidently they answered, "We can". But He, Who sees into men's hearts, knew that in Gethsemane, when all He asked of them would be their help in prayer, they would not be able to do for Him even this.

The time would come when the Holy Spirit would descend upon them and strengthen them for martyrdom, then they would drink from the cup of suffering, but not until then. And the Lord answered: *Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: but to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared.* And wishing to eradicate at the root the Apostles' ambition, He called the rest to Him and said: *... whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all.* Do not be like the earthly rulers, who seek power over nations and quarrel among themselves over power. *I came not to be ministered unto, but to minister, and to give my soul (my life) a ransom for many.*

And our Lord Jesus Christ confirmed these words when He Himself carried out the duties of a servant, and washed the feet of His disciples before the Last Supper. In the East it was customary to wash one's feet upon entering the house before dining in a reclining position. But that evening the Saviour Himself, giving His disciples an example of service, took off His upper garment, girded Himself with a long towel and set to washing the feet of all and drying them with the towel. The Apostles were astonished. *Thou shalt never wash my feet,* Peter exclaimed. But Jesus, desiring to carry out to the end His lesson in humility said: *If I wash thee not, thou hast no part with me.* Then Peter, like a child, cried: *Lord, not my feet only but also my hands and my head.*

But the greatest example of humility and obedience to the will of the Father was given to us by Jesus Christ in Gethsemane and on Golgotha. St. Paul says that Christ *became obedient unto death,*

Support and Pray for the People of Angola (CPC Appeal)

The Christian Peace Conference since its inception has offered its avowed support to all movements towards decolonization of countries which have for centuries suffered under colonial rule. Guided by Christian principles of peace and justice the Christian Peace Conference has always taken the side of the oppressed and supported the ceaseless struggle for liberation, self-determination and independence of countries in colonial bondage. The Christian Peace Conference is in genuine unity and solidarity with all peace forces which are engaged in the struggle for the liberation of oppressed people.

With the defeat of Portuguese imperialism, which ruled Angola for five hundred years, the reactionaries and imperialists joined forces hoping to continue the exploitation of the immense natural wealth of the country.

Such intervention was prevented by the genuine representatives of the interests of the Angolan people—the MPLA. As the people's true representative, the MPLA is the only movement with a clear plan for the development of the Angolan nation.

Furthermore, the MPLA can rightly claim to be the only movement which

even the death of the cross. And when He opened out His blood-stained, apparently helpless but in reality all-powerful, arms upon the Cross to draw us to Him and to embrace the whole world with His love, He was fulfilling the will of the Father, Who is ever seeking our good.

Humility and obedience are the greatest virtues and those which draw us closest to Christ, making us partakers in His Passion and glorious Resurrection.

Let us, too, in the remaining days of Lent and in Holy Week, strive to achieve the virtues indicated in today's Gospel reading. Amen.

Archimandrite ISAAKIY VINOGRADOV

works on a non-racial basis without unilateral links with any particular tribe. With the announcement of its political programme more than twenty years ago, the MPLA was the only force in Angola which opposed the exploitation of the country by foreign powers and spear-headed the redistribution of wealth and power. The MPLA is the only movement which has unflinchingly resisted the South African invasion of Angola which aimed at prolonging the South African occupation of Namibia thus preserving apartheid.

In the face of these facts the Christian Peace Conference supports the government of the People's Republic of Angola led by the MPLA. The lawful government of Angola has already received international recognition of more than forty states of which twenty-four are from Africa. The CPC is in solidarity with the freedom fighters of the MPLA as they are against the reactionary elements in the struggle for peace with justice in Angola.

The Christian Peace Conference therefore calls on all Christian Churches and Christians to extend their support to the MPLA which resisted and defeated Portuguese imperialism and is now engaged in a bitter struggle with international forces of intervention and reaction. We also call on all Christians and Churches to pray for the earliest cessation of warfare in Angola and render whatever assistance possible to its victims in a country torn by civil strife. We support the lawful government of Angola fully committed as they are to win the fight for the rights and interests of the Angolan people in their striving towards justice and peace.

On behalf of the Christian Peace Conference the appeal was signed by CPC President Metropolitan **Nikodim** of Leningrad and Novgorod and by CPC General Secretary Dr. **Karoly Toth** on January 27, 1976.

New Asceticism—the Christian Answer to Changing Conditions

I. Asceticism in General, Its Aim and Content

In Russian theology "asceticism" is interpreted differently according to confessional environment.¹ A Danish theologian of the 19th century, Bishop Hans Martensen, however, was not far from the Orthodox understanding of asceticism when he wrote that asceticism as a system of pious exercises in virtue was necessary for the formation of Christian character and that it was used when "freedom in Christ" was insufficient and the Christian had not yet reached perfection. The purpose of asceticism, according to Martensen, is the domination of spirit over flesh which is achieved through overcoming egoism, self-exaltation and pride. Asceticism promotes self-knowledge in the Spirit of Christ, and self-mastery which is inseparable from self-denial and purity. Among other things, Bishop Martensen outlines "ascetic exercises" with which every individual can get strengthened in his virtues and in his Christian dignity.²

In Orthodoxy, too, asceticism is bound with the process of perfecting the Christian. But contrary to Catholic and Protestant points of view, Orthodox asceticism is understood as a demand upon the whole life of the Christian, i. e. an unconditional demand upon everyone and at all times to perform voluntary acts of virtue implemented in various forms and applicable to both monastic and secular life, and to specific ecclesiastical and daily life of the Christian outside the Church. Therefore, it is impossible for an Orthodox not to give a broad interpretation to asceticism, and this opens the way to our theme.

Here are some judgements by Orthodox theologians of the past:

Prof. Sergei Zarin writes in his fundamental ethico-theological study of asceticism: "Asceticism in its direct sense should be understood as a systematic application in general; a conscious

application of expedient means to acquire Christian virtue, to attain religio-ethical perfection.... The direct and nearest goal of asceticism is to adapt man's natural forces and capacities for the reception and action of Divine Grace; to turn these forces and capacities into an instrument obedient and handy to the individual to enable him to attain eternal life."³

Another theologian, Protopresbyter I. L. Yanyshyev, in his "Readings on Christian Ethics" says: "The limit of the Christian's ethical development on earth consists in his ideal freedom, in the impossibility for him to commit sin on the one hand and, on the other, in the full revelation and strengthening of all his powers for good, in short, moral perfection."⁴ This is attainable in two ways: (1) the direct and inner way, i. e. through the preservation and nourishment of the spirit of devotion to life according to the Will of God, and (2) the outer or auxiliary way, which consists in the exercise of spiritual and physical powers in piety, as well as in the struggle against temptation; in other words askeses.⁵

And last but not least, that outstanding hierarch of the Russian Orthodox Church, Archbishop Sergiy Stragorodsky (subsequently the Patriarch of Moscow and All Russia) reveals the very heart of Orthodox asceticism in his well-known work "Orthodox Teaching on Salvation". "I come to the conclusion", he writes, "that man's true life consists in his communion with God. To be a partaker of eternal life one must strive *after* God's likeness (this demands good works, i. e. spiritual and moral growth), but it is possible to attain this likeness only when God comes to man and when man recognizes and receives God. Therefore, God's grace, endowing help and faith in Christ and God, which make salvation possible, are necessary. *Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant*

Report read at the session of the CPC Commission on Economics and Politics in Kiev on October 12-15, 1975.

to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne (Rev. 3. 20-21). According to Patriarch Sergiy, "the whole of Divine Providence and of the economy of our salvation is directed towards this end; this is the purpose and meaning of Jesus Christ's ministry."⁶

Thus, asceticism is seen as a regulated combination of the means to acquire virtue and to attain perfection. It consists in the voluntary exercises of the spirit and flesh in piety as well as in the struggle against temptation. Christian asceticism does not stand apart from the truly Christian life which is always life with God; on the contrary, good works and exercises in virtue are necessary to achieve likeness unto God; askesis is ineffective without Divine Grace and without the understanding of the purpose of Christian life. Asceticism is not an end in itself, it only helps to attain the true end, which is to acquire ideal freedom, to achieve eternal life and salvation. The Model of Christian askesis is our Lord Jesus Christ Himself Who is *the way, the truth and the life* (Jn. 14. 6).

For our purpose it is important to note the most characteristic of the ascetic principles in the patristic works. These principles are reasonableness, sobriety and vigilance, which are united, for Orthodox asceticism, under one chief and essential concept *gnōsis*, which means "knowledge" or "understanding". Asceticism has a meaning only if it is based on "knowledge" or "understanding".⁷ Various ascetic exercises, such as prayer, fast and other self-denials, are only an outer cover of Eastern Orthodox askesis. It is salvation, accomplished by Jesus Christ and adoptable by man, that forms "the moment of the greatest concentration of all man's faculties on achieving the ideal of Christian perfection"; this is the core of Christian asceticism "constituting its psychological and religio-ethical foundation".⁸ Salvation in Christ is the true *gnōsis* of the believer in the Son of God.

2. "New" Asceticism

Speaking of "new" asceticism, we underline the new mentality or shift of ac-

cent, leaving inviolable the above-mentioned foundations of asceticism.

The phenomenon of secularization spreading everywhere presents in relief to the Christian the fact of the world. The world authoritatively declares itself and demands attention; hence the shift of accent to asceticism in secular life.

Two points constitute the ascetic attitude to the world. The world regarded as "the aggregate of passions" is sharply denied; that world of "evil works" and of "evil men" spoken of by St. John Chrysostom⁹ and described in the First Epistle of St. John the Divine: the world of *the lust of the flesh* (sensuality), *the lust of the eyes* (inordinate desire for possession) and *the pride of life* (1 Jn. 2. 16). The other attitude perceives the world as God's creation dispensed by God, for the sake of which the Son of God was made incarnate, and was left as a legacy to the heirs of Christ in Whom the Holy Spirit is active, inspiring them through His ineffable energy towards good.

In the days of early Christianity, in the so-called era of Constantine, the world was never out of the sight of ascetics, but they preferred to leave it although they were aware that the world was the arena of struggle for Christian values. Comparatively speaking not long ago, the ascetic accent began to shift towards the world again. In particular, St. Tikhon of Zadonsk, St. Serafim of Sarov, the startys of the Optina Wilderness and other Russian ascetics have attached great significance to the world as a place to gather "spiritual treasure".¹⁰ Thus, "new" asceticism has in view the world not only in its alleged state of "static" immersion in sin, but also in the "dynamics" of its development and perfection; it sees goodness in the world, even though outwardly it seemingly has no connection with Divine guidance to salvation (the world left to itself¹¹), in other words, to "secular goodness".

According to the commandments in Holy Scripture, one should not love the world of sin and temptation, but one should serve with love the world which was given to man. Constant exercise in rational love—this is the ascetic rule which envisages the true relationship

with God and one's neighbour and through them with the world. It is love that originates the Christian's life activities and removes egoistic trends; that ousts "the triple lusts of the world" from his heart thereby radically changing his attitude to the world.¹² While avoiding "secularization", i. e. rejecting the triple-headed lust of the flesh, of the eyes, and of pride, in other words, *love not the world* (cf. 1 Jn. 2. 15-16) the Christian regards the world as the field wherein to attain his religio-ethical perfection,¹³ as a place to exercise love, and thus brings love into the world.

The changed attitude to the world in the ascetic sense means that one should not look upon the world as a source of nourishment for one's ego, neither should one exploit it to reinforce one's lusts, i. e. one should not use the world for evil but should serve it with love, seeking and nurturing in the world the seeds, the saplings, the blossoms and fruit of goodness, truth and peace, which have as their ontological beginning the Creator, the Providence and the Saviour. The world in which we can discern good is a challenge to our own perfection, an outer means for strengthening our faith, hope and love—the highest Christian virtues. This is the value of the world for Christian asceticism.

In the age of secularization, Christian askesis, i. e. the formation of the Christian character for perfection and salvation, demands a genuine embodiment in love, hope and faith—the foundations of Christian morals—in one's personal life and in the service to the world. Faith in Christ, love of Christ, hope in Christ are necessary for self-knowledge, for self-mastery and for self-sacrifice, i. e. to experience the true freedom of sonship in God. At the same time, through service to one's neighbour (service to the world) with faith, hope and love, sinful egoism is overcome and Christian ideals given a real basis. Undoubtedly, in our days, as throughout history, the Christian can, and at times should, retreat from the world to an extent and concentrate on prayer and spiritual contemplation. But this retreat is justifiable only for amassing spiritual energy, for "rest", before once again entering into greater struggle with sin within oneself and within the world; for

further, more intensive service to one's neighbour in the world whose reality in one way or another prevails over any endeavour to remain isolated.

Christian life in the secular world becomes a witness that entails a great outlay of spiritual power and deep responsibility. It was the same in the days of early Christianity, when martyrs and confessors bore witness to Christ with their blood and agony, thus justifying the very name of Christian. The only answer to the accusation that "they have no right to live" was their blood. But history has vindicated these feats, as Tertullian said: *Semen est sanguis Christianorum*.¹⁴ Just as in the first three centuries, Christian responsibility does not diminish but increases in the 20th century. As formerly one must undertake the task of "proclaiming the truth which is generally unacceptable and controversial" while constantly faced with the fatal question: *What is truth?*¹⁵ The more convinced the world becomes of its own value the more responsible becomes witness.¹⁶ This task can be solved only by Christian life itself, through service to the world according to the commandments of Christ, for Christ came into the world *to minister and to give his life a ransom for many* (Mt. 20. 28).

The accent, however, should be placed not on witness (or, in other words, to apostolate), but on service. Contemporary askesis is dedication of oneself to service in the family, at work, in public life; to one's neighbour, city, country and, finally, to the whole world. It now stands that to be a good Christian is to be a good family man, a kind neighbour, an exemplary worker or employee, a conscientious doctor, teacher, scientist, etc. To fulfil one's Christian duty today means to be a consistent fighter for peace, justice and genuine progress. Christian responsibility today must combine patriotism with an awareness of the global belongingness of mankind; it also consists in the fact that the feeling of belongingness to one's country, to the family of mankind, should cover the environment of the planet and the cosmos. Christian responsibility also means scientific perception of the world with its manifold relations without diminishing religious feeling. In this case we should

give credit to the synthesis of Teilhard de Chardin, according to which devotion to God and adherence to scientific knowledge, belief in the Alfa and Omega of being, and belief in the world, in man's individual life and its involvement in the process of socialization form one complex, directed forward and up, to realize the highest goals of consciousness and perfection.¹⁷ Christian service, inspired by the inexplicable Beginning and End of the process of Creation in which the Father and the Holy Spirit are present as *all in all* (1 Cor. 15. 28), should be carried out in full consciousness of oneself as a single, organic whole with the world in its development and perfection according to the ineffable design of the Most High.

Therefore, contemporary askesis does not require fine words and self-advertisement; neither overt nor covert propaganda which often accompanies what is called "mission", "evangelization" or "apostolate". It needs far more—life with Christ and in Christ at every moment of our life on earth and under all conditions, manifested through the service of love, through faith and hope in the "call from on high". The realization of Christian ideals in one's own life and service to the world is the nature and purpose of asceticism in our days. Let it be called "new askesis", although the Church has always been motivated by it. "To live in peace with everything that belongs to Him, to serve Him, and be human to others"¹⁸—these words of Dietrich Bonhöffer should never be forgotten in the ascetic context of contemporaneity.

3. The Ascetic Approach to Changing Conditions

If, in the first part of this report, the most characteristic of ascetic principles "knowledge" or "understanding" including reasonableness, sobriety and vigilance, referred to salvation in Jesus Christ, then now, after we have shifted the accent onto Christian life in the world, we should subject the reality of daily relationships, the reality of the world and changes within it to the same principle. Bearing in mind salvation and discerning the manifestations of Divine Providence, a Christian should

know what reality consists of, what its real value is, and what are the purposes and consequences of change; in other words, one should have a reasonable, sober and vigilant approach to every world phenomenon, so as to act in the awareness of the fulfilment of love for God and one's neighbour in any changing condition, be it political, social, economic, ideological or cultural. The feeling of reality and understanding of responsibility—these are the limits within which a Christian should act always when he encounters fresh phenomena in life.

Christian writings of the first centuries often referred to the image of two ways—Life and Death. And so today, in a world of rapid changes, a Christian has to make his choice: the way of life, i. e. the establishment of justice, peace, genuine progress, cooperation at all levels, friendship, fraternity and love; or, the way of death, i. e. adherence to injustice, connivance at intimidation and war, impeding progress, sowing the seeds of discord, the way of alienation and enmity. There are two choices: the truth of creation of a new and more perfect world, or, the lie of any sort that obstructs the adequate promotion of world process. Truly Christian tasks are the elimination of egoism, as mentioned above, by overcoming the triple-headed vice (the lust of the eyes, the lust of the flesh and the pride of life), dedication of oneself to one's neighbour and participation in the creation of a more perfect and humane order which will bring harmony to human society and to the environment. Pastoral Constitution *Gaudium et Spes* of Vatican Council II, describing the Christian way of life in the world of contemporary changes, says that Christ Who became the Lord through His Resurrection and to Whom all power was given in Heaven and on earth acts in the hearts of men through the power of His Spirit, not only arousing thirst for the world to come, but therewith enlivening, purifying and strengthening those magnanimous impulses with which the human family is trying to make life more humane and to set the whole world towards this goal. But the gifts of the Spirit are different: He calls some to bear active witness through their yearning for the heavenly abode and

keeping it alive in the human family, and others He calls to dedicate themselves to earthly service thus preparing the soil for the Kingdom of Heaven. At the same time, He gives freedom to all so that, having rejected self-love and gathered together in one all earthly powers for human life, men would strive for the future in which mankind itself will become a sacrifice pleasing to God.¹⁹

The dynamic process of world development hardly makes it possible to work out, once and for all, common rules of Christian behaviour in changed conditions. At every moment, as history unfolds, the Christian should penetrate to the core of events with his mind and heart and for the sake of Christ's love respond actively to every good work or cause, or resist the perniciousness of sin committed in the world. There is no sphere of human interest to which Christians could not contribute with love; not unreasonable love, however, but one which would serve to promote the way of life mentioned above—active love, love that is conscious, responsible and free of weakening sentimentality.

The Pastoral Constitution mentioned earlier also declares that the principal law governing human perfection, and consequently the transfiguration of the world, is the new commandment of love. Therefore, Christ assures those who believe in Divine Love that the way of love is open to all men, that the effort exerted for the establishment of universal brotherhood is not in vain. He also behests that this love be adhered to not only in outstanding deeds but in ordinary life conditions.²⁰

There are three important points here: (1) the way of love is open to all men; this indicates the only criterion of Christian activity—love, without any dividing elements: conviction, religion, race, nationality, cultural level, ideology, etc.; (2) the reality of the establishment of "universal brotherhood", i. e. not only at the end of the way but with the possibility of taking partial steps towards it at intermediary stages: mutual understanding, mutual respect, cooperation, etc; (3) to follow love in lesser and greater deeds²¹, because "ordinary life conditions" depend a great deal on the

solution of great problems, therefore, one should not forget because of lesser things their greater context, neither should the lesser needs of men be overlooked in solving great problems.

At times the multiplicity of changes in the contemporary world brings the Christian to a deadend and he is faced with the struggle of alternatives. What is to be done? he asks himself. Wait for the situation to clarify or to throw myself into the turmoil of events? Should I resort to violence or not? Should I protest or support, suffer or fight? We believe that the general phrases and unclear judgements which are not uncommon in contemporary ecumenical practice are of little help in answering these questions. Whatsoever change occurs—political, social or economic—and on whatever scale—on a local, regional, global or cosmic level—it should be concretely and correctly qualified and should be reflected no less concretely in appropriate actions.

Concrete and correct qualification, in other words, knowledge or understanding of the occurring reality may be achieved through common sense, joint ecclesiastical reasoning, and the voice of public opinion outside the Church, or rather, through the combination of all three elements.

We think that common sense should be able to solve such problems as: (1) to support the implementation of the decisions reached at the Conference on Security and Cooperation in Europe; (2) to ban tests of all types of nuclear weapon, the invention and production of new systems and types of weapon of mass annihilation, as well as the use of the environment for purposes of military intimidation, for war or to harm man; the advancement towards general disarmament; (3) to support the new international economic order for a more just distribution of values and for the speediest development of countries which have not yet reached a level worthy of life; (4) to ease tension in the Middle East, and rectify the inefficiency of "gradual withdrawals" of aggressor troops that is advantageous to the aggressor alone; in fact, detente in general; (5) to support the struggle of the national majority in Rhodesia and South Africa for their rights; the termi-

nation of the civil war in Angola which is being conducted to preserve there the status quo of neo-colonialism; to stop attempts to hinder democratic transformations in Portugal, and so on, things that belong to the sphere of anti-imperialistic actions of those struggling against evil in the contemporary world.

All these are big problems and if we advance a number of others the interrelationship is easily established. Let us take, for instance, such issues as (a) the violation of human rights in Chile where bloody crimes are being committed to maintain an authoritarian regime under which priests protesting against antihumanism are arrested. (How should the discrimination against people holding left-wing views in the FRG be evaluated? Or how should one evaluate the support given by the PRC Government to the Pinochet regime?); (b) the notorious trial of the Baader-Mainhoff group in Stuttgart²². (This lesser problem, one would assume, could easily be connected with the greater, with anarchistic movements among the young, the so-called "play at revolution". Should Christianity be mixed up with leftist pseudo-revolutionary theories? Can one regard as Christian anarchistic actions of separate groups even though they are carried out under Christian mottos, but which in fact exclude love and have no perspective plans for rebuilding after perpetrating national and moral damage?)

Many other problems could be advanced here, such as the problems of man's physical, psychological and moral health, the protection of the environment, of the population, migration, etc. Common sense should take into consideration Church awareness. Undoubtedly Church society, itself experiencing changes, is capable of comprehending this or that phenomenon as a whole and to give a more objective evaluation. The common sense of every Christian in this case contributes to the comprehension of the Church. The objectiveness of the conclusions would obviously depend on the degree of activeness of the Church members and on the degree of their participation in the formation of general conviction. That is why the judgements of the Church as a whole are so valuable, especially the judgements of

Church Councils.²³ In every dubious case or when the world asks the Christian about his aspirations the opinion of the Church, which concentrates the wisdom of Church society, should be sought.

Common sense should conform with public opinion. The voice of public opinion outside the Church should also be taken into consideration by all who want to serve the world. Very often the world offers mutually agreeable solutions to problems with which the Christian conscience cannot but agree. A weighty argument for such a statement, for instance, are the democratic changes in Greece, Portugal, Ethiopia, and other countries which were carried out and supported by the majority of the population and approved by world public opinion. The World Congress of Peace Forces in Moscow, and other congresses and assemblies for peace, naturally draw Christian attention and forces Christians to react positively. The same can be said of the summit conference on security and cooperation in Europe. The consistent efforts of the United Nations to establish due harmony in the development of mankind are also the result of public opinion. In this way the changing secular world evaluates itself and its own changes through public opinion. Christians in their service to the world usually heed this voice, and insofar as the majority of cases reveal a common understanding of events, unanimous support is given. Public opinion, therefore, strengthens Christian determination to serve the world and helps Christians to consolidate their efforts with the efforts of all men of good will.

Bearing in mind our theme, it should be noted that common sense, obedience to the Church, and the heeding of the voice of reason evaluating reality (the voice that proceeds from the secular world) constitute the factors whereby the Christian coordinates his activities in the changing world, and enters into social communion with the world, contributing to it his convinced and responsible service.

Qualification of reality leads to immediate reflection through the works of Christian service. Reflection can take a variety of forms and cannot be descri-

bed or defined beforehand. At every historical change the Christian conscience, which conforms with Church opinion and social consciousness outside the Church, should select the most effective way in the service of love.

And so, the ascetic approach to changing conditions in each case, demanding a fresh understanding and new forms of service, denotes the same struggle with sin (private, cooperative or global) and nurturing of virtues in the service to men. It invariably leads to the salvation of oneself, one's neighbour, and all of mankind, and just as invariably it begins in the House of God with the highest liturgical and ascetic act—the Holy Eucharist. Immutable in its fundamental bases and principles, contemporary askesis calls for great attention to the world; beginning in the temple it continues in the whole world through the ascetic deeds of the believers. Contemporary askesis extends, as it were, the divine service to all levels of life and activities of Christians without rich vestments and special sermons but using love as the incense that penetrates to the very core of one's heart.²⁴ If we want to insist on the use of the term "new asceticism" in our theme we should clarify that it will be "new" only in methods and the means of Christian ascetic deeds in the world. The means will be associated more with the inner principle of asceticism than with its outer form, because for contemporary askesis extremely important are the questions: to what is the soul directed? what does it want? and, how does it live?²⁵ The presence of the living Christ in the heart and inspiration by Christ's wisdom constitute the religious side of contemporary asceticism, while the concerns and needs of one's neighbour and the world are its historical and physical side. Life in Christ and life with Christ in the changing world constitute the vertical and horizontal vectors of Christian askesis, joined in one graphic movement forward and up, towards perfection as behested by the Saviour of the World and which is sought after by the world—the one life in the one indivisible service like unto the service of Jesus Christ Who in His one Person united Divinity and humanity.

St. Paul writes in his Epistle to the

Hebrews: *Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed* (Heb. 12. 12-13). Is not this the very essence of asceticism in the contemporary period of rapid changes?

Just as throughout history, Christian asceticism in changing conditions seeks only perfection for the salvation of the individual and his neighbour. A follower of Christ knows that "man can consider himself as saved only when he is in spiritual union with God, when he does good consciously and in the light of this mystic union, when he is ready to say *yet not I, but Christ liveth in me*."²⁶ Dedicating oneself to service, following Christ's example, strengthening thereby "the inner man", healing the "crippled" and many other things contributing to salvation frees Christian asceticism from "imprisonment" and makes it "new" and applicable to present-day reality.

NOTES

¹ Sergei Zarin. *Asketizm po pravoslavno-khristianskomu ucheniyu* (Asceticism According to Orthodox Christian Teaching), Vol. 1, Bk. 2, "Opyt sistematicheskogo raskrytiya voprosa" (An Essay in Systematic Treatment of the Issue), St. Petersburg, 1907, pp. 14-15.

² Hans Martensen. *Khristianskoe uchenie o npravstvennosti* (The Christian Ethics), translated from the English by Prof. A. P. Lopukhin, Petrograd, 1915, pp. 904-922.

³ Sergei Zarin, *Op. cit.* pp. XI-XII.

⁴ Protopresbyter I. L. Yanyshhev. *Pravoslavno-khristianskoe uchenie o npravstvennosti* (Orthodox Christian Teaching on Ethics), St. Petersburg, 1906, p. 458ff.

⁵ *Op. cit.* pp. 434-450.

⁶ Archbishop Sergiy. *Pravoslavnoe uchenie o spasenii*. (Orthodox Teaching on Salvation), 4th edition, St. Petersburg, 1910, pp. 10-11.

⁷ Sergei Zarin, *Op. cit.* pp. 681-682. The author cites Abba Dorotheus, Macarius of Egypt, Isaac Syrus and others on the point. St. Anthony the Great teaches us to be vigilant, to let sobriety live in the temple of our spirit, for with spiritual sobriety order will reign in our soul (*Otechnik*. *Izbrannye izrecheniya svyatykh inokov i povesti iz zhizni ikh, sobrannye episkopom Ignatiem [Bryanchaninovym]*—*Patericon* edited by Bishop Ignatii Bryanchaninov—Anthony the Great, 32, 33, 34).

⁸ Sergei Zarin, op. cit. pp. 680-682.

⁹ Cf. St. John Chrysostom. "Beseda na poslanie k efesyanam XXII, 3" (Homily on Ephesians 22. 3). **Tvoreniya v russkom perevode** (Works in Russian translation), Vol. 11, St. Petersburg, 1905, pp. 196-197.

¹⁰ Cf., e. g. "Sokrovishche dukhovnoe, ot mira sobiraemoe" by St. Tikhon of Zadonsk (Spiritual Treasure Gathered from the World); either in different editions of his works or published separately.

¹¹ Q. v. Prof. V. Nikolsky. **Vera v promysl Bozhiy** (Belief in Divine Providence), quoted in Zarin, op. cit. p. 506.

¹² Sergei Zarin, op. cit. pp. 506-507.

¹³ Op. cit. p. 514.

¹⁴ M. E. Posnov. **Istoria khristianskoy Tserkvi** (History of the Christian Church), Brussels, 1964, p. 86.

¹⁵ Cf. Prof. V. V. Bolotov, **Lektsii po istorii Drevnei Tserkvi** (Lectures on History of the Early Church), Vol. 2, St. Petersburg, 1910, pp. 8-9.

¹⁶ Cf. Vatican II Decree on Lay Apostolate, the Vatican, 1967.

¹⁷ "Teiyar de Sharden i tserkovno-uchitel'naya traditsiya" (Teilhard de Chardin and the Tradition

of Church Magisterium), **Messenger de l'Exarchat du Patriarche Russe en Europe Occidentale**, Paris, No. 72, 1970.

¹⁸ Dietrich Bonhöffer, **Letters and Papers from Prison**, 1972.

¹⁹ Vatican II **Gaudium et Spes** Pastoral Constitution (on the Church in the Contemporary World), the Vatican, 1967, Russian text, pp. 35-36.

²⁰ Ibid.

²¹ The **Gaudium et Spes** is correct in noting the necessity of acts of love in "everyday life". However, this does not seem to reduce their necessity in the service of greater causes.

²² **Za rubezhom**, No. 39, 1975, pp. 18-19.

²³ Both conscience and activities of the Russian Orthodox Church, for example, are expressed in, and at the same time directed by the decisions of the 1971 Local Council.

²⁴ Cf. Nikolai Zabolotsky, "The Theology of Revolution", **JMP**, No. 3, 1973, pp. 62-69.

²⁵ Archbishop Sergiy, op. cit. p. 238.

²⁶ Op. cit. p. 239.

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Archimandrite Serafim Gachkovsky delivering an address at his nomination as Bishop of Alma-Ata and Kazakhstan, December 12, 1975

See p. 13

The Liturgical Life of the Bulgarian Orthodox Church

We are approaching the 100th anniversary of the liberation of Bulgaria (1878-1978) from Turkish rule (1393-1878) and the 1300th anniversary of the formation of the Bulgarian state (681-1981). Leading Bulgarian statesmen and political figures have often paid tribute to the Bulgarian Orthodox Church on national holidays, declaring that if there had been no Bulgarian Orthodox Church, there would have been no such entity as the Bulgarian people or the Bulgarian state. A leading Bulgarian historian, Prof. V. Zlatarsky, readily acknowledges that the history of the Bulgarian Orthodox Church is the history of the Bulgarian people, and, conversely, the history of the Bulgarian people is the history of the Bulgarian Orthodox Church. And indeed, particularly during the period of the Bulgarian Renaissance (18th-19th centuries), which began with the appearance of the renowned *Slavonic Bulgarian History* (1762) by St. Paisiy of Hilandar, a Bulgarian Athonite monk, Bulgarian Orthodox bishops, priests and monks (at the time under the jurisdiction of the Church of Constantinople) actively participated in the struggle for the renaissance of an independent Bulgarian Orthodox Church, which in turn prepared the way for Bulgaria's political independence as a state. This came about after the victorious Russo-Turkish War of 1877-1878, which resulted in Bulgaria's liberation.

The Bulgarian Orthodox Church actually began her historical existence with the Baptism of the Bulgarian people in 865. (It is generally assumed that this event took place on September 14, the Feast of the Exaltation of the Holy Cross). There is evidence indicating that Metropolitan Stephen was sent from Constantinople in 1870 to head the Bulgarian Orthodox Church. In 927 during the reign of Tsar Simeon the Great

the Bulgarian Church was acknowledged autonomous. Subsequently Bulgaria's political setbacks also affected the life of the Church, and in 972 the Bulgarian Church came under the jurisdiction of the Patriarch of Constantinople. It was only in 1235 that the Council of Autocephalous Orthodox Churches, meeting in Lampsacus (Gallipoli), once again granted the Bulgarian Church autonomy as a patriarchate. With the loss of political independence that followed the Turkish conquest of Bulgaria in 1393, the Bulgarian Church came again (around 1401) under the jurisdiction of the Patriarchate of Constantinople.

The Archbishopric of Ohrid, a part of the Bulgarian Church which had retained partial independence from Constantinople, was abolished in 1767.

On Easter Sunday, April 3, 1860, in Constantinople, the Bulgarian Bishop Ilarion of Makariopolis again proclaimed (unofficially but *de facto*) the autocephaly of the Bulgarian Church. The Church of Constantinople regarded this as a noncanonical act. The Exarchate of Bulgaria was officially established by a firman of the Turkish sultan on February 28, 1870.* The Patriarchate of Constantinople did not recognize the autonomy of the Bulgarian Church and on September 14, 1872, schismatized her, a decision that was reversed by Constantinople when, with the help of the Russian Orthodox Church, the Bulgarian Church's autocephaly was recognized on February 22, 1945. In 1953 the Patriarchy was restored in the Bulgarian Church and acknowledged by the Church of Constantinople in 1961.

In examining the liturgical life of the Bulgarian Church one must bear in mind her centuries-long and painful history.

* On May 11, 1872, the Bulgarian exarchal metropolitans officially declared their Church autocephalous during a solemn service held in the Bulgarian church in Constantinople.

When the Turks conquered Bulgaria and the Bulgarian Church became part of the Constantinople Patriarchate, Greek bishops sent from Constantinople began to administer the Bulgarian dioceses. The Greek language and Greek singing were introduced in the services. It was primarily in the monasteries that the service continued to be conducted in Church Slavonic. The vicissitudes of history aided in the destruction of early Church Slavonic service books in manuscript form. With the appearance of printing in the 16th century, Church Slavonic service books began to be printed privately in Venice and Wallachia (Romania) and partly in Galicia. Individual editions in abridged form were printed in Constantinople, Belgrade and Vienna. But this was not nearly enough to meet the demands of the Bulgarian Orthodox churches battling for the right to pray in their own Slavonic tongue. Today it is almost impossible to find copies of these old service books in Bulgarian churches and monasteries, though in literally all of them one can find service books published by the Holy Synod of the Russian Orthodox Church from the 17th to the 20th century (Service Book, Horologion, Book of Needs, and Hirmologion are often encountered). Russian editions of basic service books are in regular use in the Bulgarian Church.

Among the Orthodox Slavonic Churches in the Balkans the Bulgarian Church is undoubtedly one of those closest in spirit and structure to the Russian Orthodox Church. The internal arrangement of her churches and the way they are decorated differ in no respect from Russian churches. In literally every Bulgarian Orthodox church one can find the Menaion, Octoechos, Triodion and other service books in Russian synodal editions—often dating back to Peter the Great—on the clerical lecterns. This fact deserves special attention and should be stressed, for it represents irrefutable evidence of the influence of Russian spiritual culture on the spiritual development of the Bulgarian people over many centuries. In view of the fact that during the five trying centuries of Turkish rule the Bulgarian Church received service books, appurtenances and vestments from the Russian Church, the

appurtenances and vestments used today are invariably Russian in style.

What are the major tendencies one can observe at the present time in the liturgical life of the Bulgarian Orthodox Church? First and foremost, no doubt, is the complete translation of all service books into modern Bulgarian. This tendency is both noble and vital; it answers the needs of modern life. Modern Bulgarian is so different from Church Slavonic (based on Old Bulgarian) that at services in Church Slavonic the typical worshipper understands very little, or, more accurately speaking, virtually nothing. For this reason after World War I, the Holy Synod of the Bulgarian Orthodox Church made a good start in publishing service books in modern Bulgarian. The first publications included the Altar Gospel and the Apostle, followed by other service books.

A second important tendency in the liturgical life of the Bulgarian Church is the shortening of public services. It may be that this tendency is, to a considerable degree, stipulated by the first one only just mentioned. For example, one might regret that the rich, lofty canons of the service books have been totally excluded, with the exception of the sessional hymns, kontakia and three lesser ektenes. An objective explanation of the reasons behind this effort to shorten the service requires that we examine the corresponding historical conditions.

One must consider the fact that the efforts of the Holy Synod of the Bulgarian Church to enrich the Church through the publication of liturgical books reflect a totally correct approach to her primary needs, and one can note the significant success she has achieved in the firsthand creation of liturgical works. Consequently it might be relevant here to discuss in detail the nature and content of this creation. It should be noted that in the liturgical life of the Bulgarian Church two Church Rules or typika are in force. The Rule for parish churches is the Constantinople Typikon, known in contemporary parish life as The Rule of the Great Church; for monasteries the Rule in force is the Jerusalem (Palestinian) Typikon, also known as the Athos Rule or

the Rule of the Holy Mount. It occasionally happens that under varying circumstances the two Rules receive different and often contradictory interpretations. But one must acknowledge that gradually the Constantinople Rule is exerting more and more influence on the order of worship in monasteries (for example, the celebration of what is known as the festal Midnight Office with stichera appointed for Lity as Vespers, and also the order of the *katavasiai*—singing all nine hirmoi, one after the other, immediately after the reading of the canons).

The foundations of the early Jerusalem (Palestinian) Typikon were laid already in the 5th century at the Monastery of St. Sabas the Consecrated. The Jerusalem Rule remained in force in the Eastern Orthodox Church until the 10th century. For the next two or three centuries, and especially during the iconoclastic controversy, the Jerusalem Rule in the Constantinople Church was changed, augmented and partially abridged, and came to be called the Stoudion Rule because it had been accepted at the Stoudion Monastery in Constantinople.

The Bulgarian Church Typikon is compiled according to the "Typikon of the Great Church of Christ" (St. Sophia's in Constantinople), which in turn is based on the "parish typikon", or rather, parish practice since before the 10th century. It was formulated in Antioch and perfected in Constantinople, which is why the Rule for which it serves as the basis is called the "Typikon of the Great Church". In Greece this service Rule is still called the "Violakis Typikon", because at the end of the 19th century a special commission of the Patriarchate of Constantinople, one of whose active participants was *protopsaltis* Georgios Violakis, introduced certain changes based on the Jerusalem Rule in the Constantinople Typikon, which had been compiled earlier and published by *protopsaltis* Constantine Eutivoulos of Byzantium; these changes made the Constantinople Typikon more suitable for parish churches. The Bulgarian Orthodox Church, which until 1870 had been under the jurisdiction of the Patriarchate of Constantinople, naturally conformed herself to the latter's

typikon. This may explain why, already in 1818, the well-known Bulgarian writer, pedagogue and monk, Neofit of Rila, translated the Constantinople Rule into Bulgarian Slavonic to serve as a liturgical guide, and why Georgi K. Protopsaltovich subsequently published the translation in Constantinople. It was approved by the Patriarchate of Constantinople.

In the Orthodox Church calendar for 1922, published by the podvorye of the Russian Monastery of St. Andrew on Mt. Athos in Constantinople, we read: "The Greek Constantinople Typikon (Rule), incorporating changes and abridgements dictated by local conditions, is in fact the liturgical rite which has governed the lives of Orthodox believers for the last several centuries in Eastern lands subjugated by foreign conquerors... Here elaborated is that order which was created by the traditions and customs of Orthodox believers in the course of practical church life, leaving it for the most part to the clergy to celebrate the whole daily cycle, which for believers has been reduced to ordinary litanies."

In 1890, the Holy Synod of the Bulgarian Church published a typikon (Veliko Tirnovo, 392 pp.) which provided liturgical instructions for every month of the year, in accordance with the Monthly Menaion.

1959 saw the publication of a new official typikon of the Bulgarian Orthodox Church (252 pp.),* prescribing the strict fulfilment of the injunctions contained therein on the part of parish churches. This edition contains the general prescripts of the Constantinople Rule.

Thus the task of the Holy Synod of the Bulgarian Church in the area of liturgical creation in our century was reduced to the following propositions: to publish new editions of service books, translated into modern Bulgarian, or with the Church Slavonic text accom-

* In brief, the Typikon contains:

1. General instructions. Daily services. Services for feast days (pp. 7-23).
2. Feast days according to the Festal Menaion (pp. 23-182).
3. Lenten Triodion (pp. 183-205). Pentecostarion (pp. 206-225). All-Night Vigil (pp. 226-235). Appendices (pp. 236-252).

panied by a parallel translation into Bulgarian, and to adapt these books to the order of worship laid down in the Constantinople Rule.

In order to resolve more rapidly the problems relating to the publication of service books, the Holy Synod of the Bulgarian Church has established a Synodal publishing house in Sofia. One of the characteristic features of all service books published by the Synod is a concerted attempt to give clergymen and clerics as graphic and graspable a picture of the order and contents of divine service as possible.

The Bulgarian Synod has twice published the Altar Gospel (1925, 435 pp.; 1943, 435 pp.). It is not simply a translation of the Church Slavonic text. There are no pericopes or the corresponding overlaps or breaks in the reading of the text. The Altar Gospel is divided into five sections. The first includes the eleven Sunday Gospel readings; the second—all the reading for the days of the week, beginning with the Gospel passage read at Easter before the ecphronesis "Glory to the Holy... Trinity" (in front of the closed doors of the church), and ending with the Gospel reading for Liturgy on Holy Saturday of the following year; the third—Gospel readings for services dedicated to saints; the fourth—Gospel readings according to the Menology on Great Feasts and at services dedicated to saints for whom the *polyelaos* is sung; the fifth—readings for special occasions of an individual nature: Holy Unction, molebens, burials. At the end are 35 Paschal Glizonios tables which indicate what Gospel texts (book, chapter and verse) should be read each Sunday, depending on which date Easter falls (anywhere between March 22 and April 25, Old Style, i. e. within a span of 35 days).

An edition of the Apostle published in 1926 (619 pp.) in Bulgarian has the same features as the Altar Gospel.

It would be appropriate to mention here the Service Book published in 1924 by the Bulgarian Synod. Until that time Bulgarian celebrants used Russian Synodal service books. The first Church Slavonic edition of the Synodal Service Book of the Bulgarian Church (1924)

was accompanied by explanations and instructions in Bulgarian (450 pp.).*

All the services (Vespers, Matins, Divine Liturgy) are given in full and with virtually no changes. Only in a few places are corrections introduced in accordance with the Constantinople Rule (for example, in the Liturgy of the Presanctified the reader or the choir sings four times, "Let my prayer be set forth in Thy sight...", while the priest silently reads all the verses of "Lord, I have cried..." and the others in order, standing each time at the corresponding side of the altar). The Service Book is quite massive—almost a whole third, in fact, consists of the abridged Church Rules with instructions for feast days and other services, the rules for concelebrations and pontifical services, and so on. It should be noted that the mere presence (not participation) of hierarchs at services of the Eastern Orthodox Church calls for special ceremonial procedures.

In 1928 a second edition of the Synodal Service Book was published (547 pp.) and in 1957 a third edition (436 pp.). With the exception of a few minor corrections and refinements in the order of worship, these later editions are analogous in structure to the first. In 1973 a fourth edition—a photocopy of the 1928 version—was published.

A Bulgarian Synodal Horologion, entirely in Church Slavonic, was published in 1929 (202 pp.), but in 1941 a new, more solid edition appeared in which the Church Slavonic text was accompanied by a Bulgarian translation. This made the Horologion totally accessible, and many believers began to take part directly in the service, reading the Hexapsalmos in Bulgarian on the clerics, as well as the Doxology, Hours, Vespers, Compline, etc.

In 1928, the Book of Canons in Church Slavonic was published (172 pp.) containing the Lesser Com-

* As early as 1908, on the personal initiative of Metropolitan Gerasim of Strumitsa, with the help of Archimandrite Boris (later Metropolitan of Ochrid), a service book was published in Church Slavonic with a parallel Bulgarian text (Constantinople, 1903, 415 pp.). These authors also produced the Book of Needs along the same lines (Constantinople, 1910, 347 pp.).

pline with akathistos, kannos and prayers before and after Communion. It was designed for the preparation of the officiating priest for the celebration of Divine Liturgy.

The Synodal Book of Needs has been published twice—in 1929 (612 pp.) and 1949 (568 pp.). It contains, in parallel Church Slavonic and Bulgarian texts, the offices for the Sacraments and the rituals that accompany them, the rites of burial and the blessing of the water, and also prayers for the ailing and for the exorcism of evil spirits, the office for blessing a new house and a festal meal (a typical Eastern custom). The second edition of the Book of Needs contains the full office for the Great Blessing of Waters on Epiphany, the offices for blessing icons, church utensils and other objects.

Another interesting edition is the *Katavasiynik* (The Book of Katavasias, in Church Slavonic, 1935, 96 pp.). It is a Hirmologion, arranged in a somewhat different order. The first edition of the *Katavasiynik* was published by the Synod of the Bulgarian Church in 1912. All nine (or eight) hirmoi of the appointed *katavasia* are given in a single section for each feast day or period of the ecclesiastical year. The *Katavasiynik* begins with the general *katavasia* "I shall open my mouth and the Spirit will inspire it". It is followed by the *katavasias* according to the Menology (for the Nativity of the Most Holy Theotokos, the Exaltation of the Holy Cross, Christmas, Epiphany and so on), and then the *katavasias* for the Lenten Triodion and the Pentecostarion, and finally the *katavasias* for the Dormition of the Most Holy Theotokos. The second half of the *Katavasiynik* contains the Polyelaos psalms (134, 135 and 136) and songs of praise with selected psalms for all the feast days and saints' days.

The *Parimiynik* (Selection of Old Testament Readings, 1935, 272 pp.), published only in Bulgarian, includes all the Old Testament readings for the feast days of our Lord, the Mother of God, and the saints in accordance with the Menology, from January to December; those of the Lenten Triodion and the Pentecostarion, besides the Kneeling Prayers which are read on Pentecost,

and several other appendices. The number of the readings for Christmas (8), Epiphany (13) and Holy Saturday (15) are reduced to three for each of these Great Feasts.

We should not overlook two service books of considerable size published in Church Slavonic: the *Tserkovni Tsvetoslov* (Church Anthology, 1929, 944 + V pp. The printshop of the Brotherhood of the White Cross attached to the Kurilo Convent) and the *Tserkovni Ezhednevnik* (Church Daily Offices, Sofia, 1943, 658 pp.). The *Tsvetoslov* contains the Horologion, the Sunday offices, in eight tones, of the Octoechos, the Festal Menaion, certain offices from the Lenten Triodion and the Pentecostarion, the *katavasias* for the yearly cycle, molebens, the panikhida, prayers on sleeping and rising, before and after Communion.

The *Ezhednevnik* contains the daily offices, in eight tones, of the Octoechos (in abridged form) and the Menaion, certain offices from the Lenten Triodion and the Pentecostarion, and dismissal theotokia.

One more service book in Bulgarian should be mentioned. This is the *Akafistnik* (The Book of Akathistoi, 1957, 288 pp.). It contains fifteen akathistoi to the Holy Trinity, the Dormition and the Protecting Veil of the Mother of God, St. John the Baptist, St. Ioann of Rila, St. Panteleimon the Great Martyr, and others. There are also molebens in honour of the Mother of God, St. Parasceve, the martyr Menas, and other saints, and the Great Canon of St. Andrew of Crete in verse form.

Services in Church Slavonic have been issued in separate editions, dedicated to Bulgarian saints: St. Evfimi, Patriarch of Tyrnovo (1951, 39 pp.); St. Feodosiy of Tyrnovo (1951, 51 pp.), the three martyrs of Sofia—Georgiy the New, Georgiy the Newest, and Nikolai (1954, 154 pp.); St. Ioann of Rila (1955, 217 pp., three services); the seven Slavonic Bulgarian Enlighteners—Sts. Cyril and Methodius and their disciples Equal to the Apostles (1958, 288 pp.). Altogether there are 15 services, 23 canons, 6 akathistoi and 12 *synaxaria* (lives of saints written in Old Bulgarian). These editions were the work of

Bishop Parfeniy of Levkos, the first vicar of the Bulgarian Patriarch, a specialist in Church Slavonic, Old Bulgarian and Greek.

In 1927 an *Imennik* was published in pamphlet form (52 pp.; 2nd edition—1942). It provides a list of names to be given at Baptism in order to correct the situation in which parents would arbitrarily choose one of a host of names on the basis of its originality or fashionableness. This Synodal "dip-tych" was not without influence.

A psalter, for the private use of laymen and monks, has been published in Bulgarian (1st edition—1955, 262 pp.; 2nd edition—1966, 262 pp.; 3rd edition—1972, 262 pp.). It contains 20 kathismata with the corresponding troparia and prayers for each kathisma, and also the Great Hours for Christmas, Epiphany and Good Friday.

Here we might mention the Prayer Book (*Molitvennik*) published in Bulgarian in three editions (1st edition—1942, 374 pp.; 2nd edition—1948, 374 pp.; 3rd edition—1972, 379 pp.). It contains morning and evening prayers, akathistoi, canons, prayers before and after Communion, troparia and kontakia for feast days, prayers on various occasions (for example, prayers on the strengthening of the marital bond, on reconciliation between enemies, etc.). This Prayer Book is designed primarily for laymen.

It would be appropriate to mention here one more old edition of the Synod of the Bulgarian Church in Church Slavonic. This is a small Prayer Book (*Molitvoslovník*) for the members of the episcopate (1911, 155 pp.) containing services read at the founding and consecration of churches and new anti-mensia, "and other rites... with the service for the renewal of a church." It was compiled by Metropolitan Feodosiy, formerly of Skoplje.

A few words should be said here about Bulgarian church music. In the 8th century, according to tradition, St. John of Damascus studied church chants, chose the best of them, created a system of church singing based on eight tones, and composed the Octoechos. The Russian and Serbian Orthodox Churches considerably reworked and simplified this eight-tone system of

singing so that it would correspond more closely to their own folk music. Singing in the Bulgarian Church, especially during the period of the First (9th-11th cc.) and Second (12th-14th cc.) Bulgarian kingdoms, was marked by great beauty, while at the same time retaining close ties to folk music. But during the period of Ottoman rule and the hegemony of the Greek Church the chants created earlier disappeared. They were preserved in Russian church singing under the name "Bulgarian" and remain among the most moving hymns of the Church. The Bulgarian form of chanting is used, for example, in the hymns "Noble Joseph" and "O Thou Who Hast Wrapped Thyself in Light". During the 500 years of Turkish domination Eastern (Greek) church singing was introduced into Bulgaria. It is generally known that the ordinary hymns of the Bulgarian Church use an Eastern (Greek) form of notation with "pneumatic" markings. This is the unique monophonic singing with second parts, characteristic in general for Eastern peoples. The study of this form of singing in theological seminaries demands considerable previous training. In 1947, the Holy Synod of the Bulgarian Church attempted to translate the Eastern form of notation into the Western (which is characteristic for ordinary Russian church singing) in order to make it easier for seminary students, who are already familiar with the Western form of choral music from their training in secular educational institutions, to master the Eastern music. This translation was carried out under the direction of Petr Konstantinovich Dinev, a well-known composer who graduated from the Petrograd Conservatoire in 1915.

Manassia Teodorov († 1938), a famous pedagogue and teacher (1895-1925) at the Sofia Theological Seminary, provided a full description of Eastern church singing in his popular and most important work, *Psaltikia*, a collection of scores of church music and a handbook for readers and precentors. It consists of six volumes:

1. *Kratak psaltikién vazkresnik* (Short Octoechos)—the Sunday Offices with forty elementary exercises (1905, 43 pp.).

2. *Psaltikiyna liturgia*, (The Liturgies of St. John Chrysostom and St. Basil the Great, and the Liturgy of the Presanctified), 1905, 312 pp., 2nd edition, 1925.

3. *Psaltikiyni trebi* (Ministrations)—offices for the Lesser and Greater Blessing of Waters, Baptism, marriage, burial, the panikhida, ordination and the moleben (1911, 128 pp.).

4. *Psaltikien vazkresnik* (Training Octoechos), containing the Sunday offices and all the *idiomela* of the eight tones (1914, 228 pp., 2nd edition, 1923).

5. *Psaltikiyna utrena* (Matins), containing the Lenten office, Trinitarian and Resurrection troparia, common and selected polyelaioi, *katavasias*, the Great Doxology and the "Greater in honour than the Cherubim", in eight tones (1914, 329 pp.).

6a. *Mineinik* (Menaion), containing all the *automela* stichera and stichera at the "Glory...", troparia, megalynaria and kontakia for all feast days in honour of our Lord, the Mother of God, and the saints (1921-23, 552 pp.).

6b. *Triod* (Triodion), beginning with the Sunday of the Publican and the Pharisee (1921, pp. 1-268).

6c. *Pentecostar* (Pentecostarion), beginning with Easter Sunday, (1922, pp. 269-398).

As one can see, the author fully harmonized all the services of the year and deserves the reputation of being an unsurpassed specialist in the field of Bulgarian (Eastern) church music. He was equally successful in his works on "Western" singing, viz., the Liturgy of St. John Chrysostom (1895-1896) and the expanded Sunday Octoechos (1898).

Composer Petr Konstantinovich Dinev, who taught for many years (1926-1943) at the Sofia Theological Seminary, also made a timely attempt to give his students the necessary textbooks in Eastern church singing. When the Holy Synod of the Bulgarian Church decided to translate the Church offices from Eastern into Western forms of notation (i. e. to use Western notation while maintaining the original monophonic melodies), P. K. Dinev published his own works as a Church Hymnbook put out by the Synod in the following parts:

1. *Short Octoechos and the Divine Liturgy* (1947, 173 pp.).

2. *Expanded Book of Sunday Offices* (polyelaioi, megalynaria, *katavasias* and the *idiomela*) (1949, 511 pp.).

3. *Lenten and Easter Hymns* (1951, 16 pp.).

4. *Liturgies* (1952, 199 pp.).

5. *Church Ministrations and the Stichera at the "Glory" of the Triodion and the Pentecostarion* (1958, 235 pp.).

Dinev also compiled the popular *Four Part Liturgy* (a collection of scores, 1926), *Collection of Church Music with Hymns for the All-Night Vigil and the Divine Liturgy* (1941) and *Sbornik na tserkovni pesnopenia za triglasen khor* (Collection of Church Music for Church Choirs, 1954).

But experience showed that Western notation could not adequately convey the characteristic nuances of the Eastern scale which lent particular beauty to Eastern (Greek) church music, and consequently in 1968 the Synod's press began once again to publish scores of Eastern church hymns using "pneumatic" musical markings (in accordance with the collections published by Manassia Teodorov). The following collections were issued:

1. *Psaltikien vazkresen Oktoikh* (Hymnal Handbook for the Sunday Offices of the Octoechos), 2nd edition, 1968, 220 pp. This collection contains also the eight-tone *idiomela*.

2. *Psaltikiyna utrena* (Hymns for Matins), 2nd edition, 1969, 330 pp. This collection contains Lenten and Eastern hymns, as well as all the Sunday troparia and *katavasias*.

3. *Kratak psaltikien vazkresnik*, (Short Handbook of Sunday Service Hymns), 3rd edition, 1971, 100 pp. This handbook contains instructions regarding the musical notation of Eastern church music and examples for practical exercises.

In concluding this review of service books published by the Holy Synod of the Bulgarian Orthodox Church one must acknowledge the tremendous importance of these timely efforts to enlarge and enrich the body of service books with new editions, especially those published in modern Bulgarian, and to impose order in church singing.

which makes it possible for believers to be actively aware of the contents of the liturgical offices, instructing them in the ways of prayer and fostering spiritual growth. That is why the liturgical works of the Bulgarian Orthodox Church represent an exemplary creative feast ever sanctified by the eternally life-giving and efficacious workings of the grace of the Holy Spirit in the Church of Christ.

Archimandrite INNOKENTIIY,
a staff member of the Synodal journals
Izvor-Vidin District, Bulgaria

IN BRIEF

Serbian Church. The Pustinja Convent near Valjevo is at present in the process of being restored. Bishop Jovan of Šabac and Valjevo gave his blessing for the general restoration and repair of the monastery buildings which have been carried out thanks to the efforts of Hegumen Antonije Djurdjević, Hegumen Pahomije Kralj and the present superior, Reverend Mother Glikeriya. At the moment work is proceeding on the restoration of the icons in the iconostasis and the 17th century murals. Bishop Jovan visited the cloister on September 16, 1975, and gave his blessing to the nuns and the men working on the restoration. The bishop accompanied by the Director of the Department for the Conservation of Cultural and Historical Monuments saw for himself the work which had been done.

(Pravoslavljje, No. 208, 1975)

Bulgarian Church. The tenth anniversary of the death of professor Dr. Khristo N. Gyaurov. Prof. Gyaurov was born on January 17, 1889, in the village of Bebrovo in Bulgaria. He finished a course of study at Sofia Theological Seminary in 1909 and completed his higher theological education at the Kiev Theological Academy (1910-15), where he graduated with the degree of Candidate of Theology. From 1915 to 1929, he was a teacher at the Sofia Theological Seminary. In 1924, the Holy Synod of the Bulgarian Church sent him to Vienna to specialize in theology. On April 2, 1927, he was appointed, after an examination, assistant professor in the department of dogmatic theology at Sofia University's Faculty of Theology. On July 11, 1929, also after an examination, he was appointed assistant professor in the Department of New Testament Studies. On March 1, 1933, he became extraordinary professor and on January 24, 1938—ordinary professor of the same department which he headed until December 31, 1960, when he retired. Prof. Gyaurov died on January 17, 1966.

Working with exceptional zeal in the field of New Testament biblical scholarship for over forty years, Prof. Gyaurov developed in detail many aspects of the two main disciplines of the Department of New Testament Studies—isagogics and exegesis. He also put in a great deal of ef-

fort and labour as the editor of **The Works of the Holy Fathers** series published by the Clergy-men's Union in which the exegetical homilies of St. John Chrysostom on St. Matthew and St. Paul's Epistles were first published in Bulgarian. After his retirement Prof. Gyaurov laboured with great love and zeal for God's work in the Biblical Commission on the Revision of the Bulgarian translation of the Bible (set up by the Holy Synod in 1962), of which he remained an active member right up to his death.

* * *

As of December 1975, the Synod of the Bulgarian Orthodox Church consists of the following members: His Holiness Patriarch Maksim of Bulgaria, Chairman of the Synod; metropolitans—Iosif of Varna and Preslav, Nikodim of Sliven, Pimen of Nevrokop, Stefan of Veliko Tynovo, Sofroniy of Dorostol and Cherven, Pankratiy of Stara Zagora, Varlaam of Plovdiv, Filaret of Vidin, Grigoriy of Lovech, Iosif of New York, and Kallinik of Vratsa.

A great festivity took place in 1975 in Tynovo to mark the 600th anniversary of the enthronization of St. Evfimiyy, Patriarch of Tynovo and Bulgaria. By decision of the diocesan council of the Veliko Tynovo Metropolis and with the blessing of the ruling metropolitan the anniversary was celebrated on Sunday, October 12, 1975. The following members of the episcopate arrived in Tynovo on the eve: His Holiness Patriarch Maksim of Bulgaria; Metropolitans—Nikodim of Sliven, Pimen of Nevrokop, Sofroniy of Dorostol and Cherven, Pankratiy of Stara Zagora, Varlaam of Plovdiv, Grigoriy of Lovech, Filaret of Vidin, Kallinik of Vratsa; Bishops—Parfeniy of Levkos, Vicar of the Sofia Metropolis, compiler of the Life of St. Evfimiyy and the service to the saint; Nikolai of Makariopolis, author of the akathistos to the saint; Ilarion of Traianopolis, Hegumen of the Bachkovo Monastery, where, legend has it, St. Evfimiyy died. Later evening service was held in the Cathedral of the Nativity of the Mother of God in Tynovo. After the dismissal, Metropolitan Stefan of Veliko Tynovo addressed the assembly. His Holiness Patriarch Maksim of Bulgaria spoke on the life and work of St. Evfimiyy. On the following day, October 12, His Holiness concelebrated Divine Liturgy with the above-mentioned members of the episcopate and an assembly of clergymen. The diocesan clergymen's choir sang during the Liturgy. Among those attending the service were the members of a Hungarian Church delegation led by Bishop Istvan Szamosközy of the Reformed Church of Hungary. At the end of the Liturgy Metropolitan Stefan and His Holiness Patriarch Maksim extended greetings to him. After the dismissal, a moleben was held in the centre of the cathedral with the reading of the Akathistos to St. Evfimiyy of Tynovo. "Many Years" was sung. A prayer for the departed was said in the narthex where hierarchs of the Tynovo See are interred. During the subsequent three days the distinguished guests toured the old churches and places of historical interest in Tynovo and visited the Kilifarevo Monastery.

(Tserkoven Vestnik, No. 31, 1975)

Salvation: Emancipation that Brings Peace and Justice in Christ. The Significance of the Church



he Orthodox understanding of the concept of salvation is founded in the life experience of the Holy Fathers as based on the Gospel.

Salvation is not a juridical act performed by God over man at a given moment as a reward for his services or those of his neighbours. It is a particular spiritual state which a Christian acquires through the mercy of God by making himself fulfil all of Christ's commandments and by repentance. Salvation represents the uniting of the Christian with God as he takes on the likeness of Christ the Saviour in his moral and spiritual qualities. And this process of becoming like God *unto the measure of the stature of the fullness of Christ* (Eph. 4. 13), which takes place through the combined activity of Christ the Lord and the Christian himself, makes him a *new man* (Eph. 2. 15). The gifts of the Holy Spirit, described by the Apostle Paul in his epistle to the Galatians (5. 22-23), begin to be openly manifested in the Christian. He becomes genuinely free, that is, freed from sin.

No matter how close the Christian has come to spiritual perfection, his view of himself, his self-consciousness, is always characterized by humility, heartfelt sorrow for his sinfulness and the most sincere penitence. The idea that it is possible to do more than is required in the matter of salvation is something completely alien to the thinking of the Holy Fathers and Eastern Orthodoxy.

The Orthodox Christian experiences the emancipation he has received not as the fruit of his own efforts, but wholly and completely as the gift of Christ's love, which encompasses every one who

compels himself to enter Christ's Kingdom (Mt. 11. 12).

That freedom acquired by the Christian who strives for salvation is totally different in content from other forms of human freedom. Christian freedom is in the likeness of God. This likeness manifests itself in the fact that the Christian, who, after the fashion of the first Adam, has the formal freedom of choosing between good and evil, in the course of his spiritual development acquires that state in which, in the fashion of the *last Adam* (1 Cor. 15. 45), he is incapable of doing evil (1 Jn. 3. 9; 5. 18) and cannot help but do good in the evangelical sense of these words. This state is one of the greatest acquisitions of the perfected Christian and is perhaps unique among humankind. Christian freedom means being a servant of Christ (Gal. 1. 10), that is, bearing the likeness of His Spirit, being of one mind with Him (Phil. 2. 5). This freedom is spiritual, and is therefore independent of all external conditions, social relations and structures. At the same time, however, being a basic trait of the personality and being linked with love, it requires the corresponding just forms of expression in life and in optimal social structures. It exists only within the framework of the good, and is limited thereby. The liberation which the Christian receives is not unconditional; it has strictly defined limits. The source of Christian freedom is God, who commanded man to do good and forbade him to do evil under threat of death (Gen. 2. 17; Rom. 6. 23).

The act of tempting the first people to taste the fruit from the Tree of Knowledge of Good and Evil in order to become like gods (Gen. 3. 5), is attributed in Holy Scripture to the Devil and by virtue of that fact is characterized as a morally criminal act. Also of note here is the fact that the tree whereby man was tempted is not

Paper read at the 4th Theological Conversations held by the theologians of the Moscow Patriarchate and the Roman Catholic Church in Trento, Italy, in June 1975. (Abridged.)

called the tree of the knowledge of evil, but of the knowledge of good and evil. At first glance this tree might appear to be the tree of complete freedom. But God forbids man to taste of its fruit as something that will bring death, which unmasks the true face of this "freedom".

Liberation in the Christian sense of the word is attendant on and accomplished through the Church of Christ among the small number of the chosen (Jn. 13. 18). All those who view freedom, not as a goal in itself, but as a means for the spiritual and moral perfecting of man and society, participate in this freedom.

The modern world as never before needs the Church as a solid and organized institution of the Christian life principle that obliges one to resist false freedom with all one's might, but by all means to verify constantly those principles on which the salvation of this world is founded today. Is not the work of God being linked with strivings that are purely earthly in nature? Is not the preaching of the *foolishness* of Christ crucified (1 Cor. 1. 18) being replaced by the wisdom of the Greeks (1 Cor. 1. 22)? There can be no doubt that the spiritual life inherent in the Church will become a source of living water for the world around as well. The Church must constantly undergo renewal, but not only in terms of form, structure and laws—that sort of renewal has very little significance. The renewal of the Church is a process that is always going on, though it grows shorter and shorter, a process involving the death of the old man in the Christian (Eph. 2. 3) and the birth of the *new man* (Eph. 4. 24). The primary task of the Church, and her undying significance for the world, is to reveal how the Christian should renew himself, what path he should follow, whose understanding of the Gospel he should be guided by, what teachers he should heed—Serafim of Sarov or Thomas à Kempis, Ignatius Loyola or the fathers of the Philokalia—and how these questions should be answered *in deed and in truth* (1 Jn. 3. 18).

Christian salvation is liberation which brings peace and justice in Christ alone, and not in anyone or



Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, presenting an icon of the Mother of God to Archbishop Alessandro Maria Goffardi of Trento in the city's cathedral on June 26, Feast of St. Vigilus, Bishop of Trento and Martyr, who was also a disciple of St. Ambrose of Milan

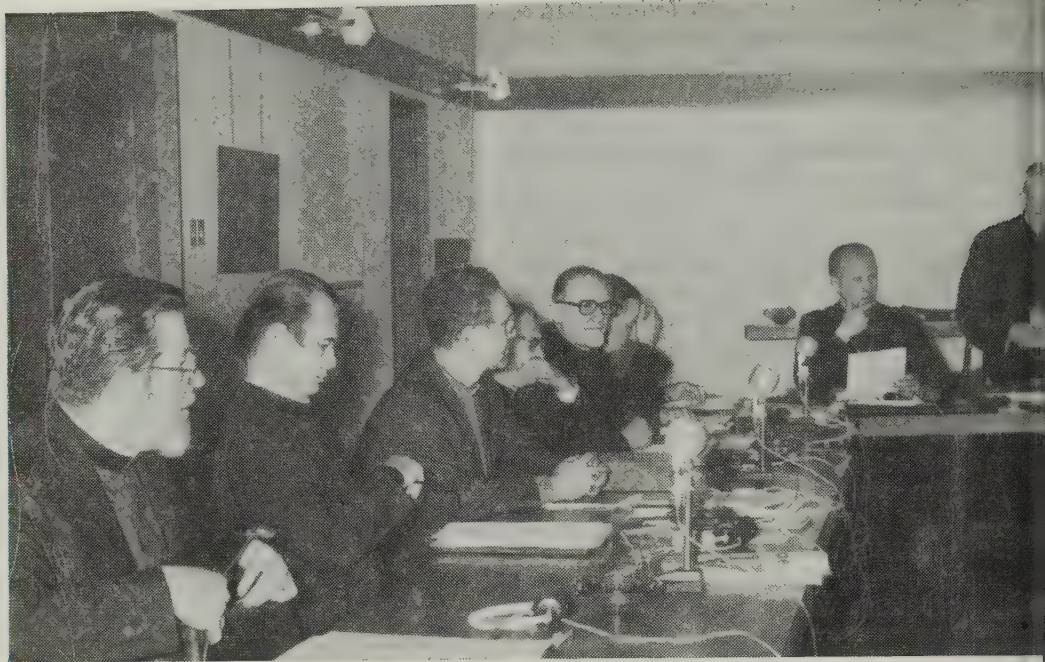
anything else. What is the nature of these new concepts of peace and justice?

The concept of peace or *shalom* means basically external material well-being throughout the Old Testament. On the whole it can be affirmed that the Old Testament *shalom* means physical, and at best mental, peace. It almost never means spiritual peace. It only anticipates the concept of spiritual peace.

In using the word peace (*shalom*) the Lord Jesus Christ gave it a new meaning and a more profound content.

This peace is unknown and incomprehensible to those who do not know freedom from sin, though they strive for it (Phil. 4. 7). The "new" peace of the New Testament is designated with a new term: *eirēnē*.

Eirēnē is the reality of the spiritual life, and therefore all those who have become bearers of Christian peace have always exercised an exceptionally strong influence on the atmosphere of the society in which they live. The his-



In the centre, left to right: **Archbishop Roger Etchegaray of Marseille, President Trento; Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to** sations between representatives of the Russian Orthodox and the Roman Catholic C

tory of the Church provides a large number of the most graphic examples illustrating the energetic, totally selfless and self-sacrificing peace-making activities of saintly men and women who have acquired the profoundest peace of Christ—*eirēnē*—in their souls. Thus for the Christian working for peace is a natural consequence of his spiritual, *eirēnē* state, for Christ the Saviour commands that we be peace-makers (Mt. 5. 9).

The Christian concept of justice has many meanings. *Tsedaka* (justice) in the Old Testament is basically a juridical concept. The Old Testament is primarily the Law, and hence truth itself is in general understood to mean the correspondence of behaviour to laws established by God or man.

But the law was not perfect.

The Apostle Paul writes: *For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah... In that he saith, A new covenant, he hath made the first*

old. Now that which decayeth and waxeth old is ready to vanish away (Heb. 8. 7-8 and 13).

This idea represents in essence the Apostle Paul's evaluation of the whole Old Testament law and its *tsedaka* (righteousness) as conceived of and understood before Christ. The Saviour fulfils (Mt. 5. 17) the Old Testament understanding of the truth (*tsedaka*) (Gal. 2. 16). The meaning of righteousness changes completely. From now on a man believes in God, and God justifies him, that is, He assures him salvation through faith and unity with Christ. From now on the words "justice" and "righteousness" and all the words derived from them designate the Christian realities of salvation. Christianity is enriched with yet another new (Jn. 13. 34) conception—*dikaiosēnē*—Christ's righteousness.

Not very many Christians are capable of fulfilling the words of Christ the Saviour... *whosoever shall smite thee on thy right cheek, turn to him the other also* (Mt. 5. 39). There are few for whom righteousness takes precedence over formal, legalistic adherence to the truth (Mt. 5. 20). The justice of Christ



of European Episcopal Conferences; Archbishop Alessandro Maria Gottardi of and Bishop Mikhail of Astrakhan and Enotayevka at the Fourth Theological Conference, June 23-28, 1975

is "unnatural" and "unjust" from the usual point of view. And yet without this *dikaosēnē* there can be no divine justice to which we have been called by Christ.

Christian truth, though fulfilled only by a very small number, proved capable of taking many tribes and peoples captive and changing the character of their lives. But this change could not become an irreversible phenomenon. New generations replaced the old, and each new individual had to determine once again the direction of his life. And it was extremely important what kind of teaching concerning truth, righteousness and justice was proffered from the Church's ambo by the ecclesiastical authorities. One must always ask whether or not changes—gradual, and perhaps scarcely noticeable, but nonetheless real changes—are taking place with the result that the teachings of Christ are being replaced by other teachings and the righteousness of Christ is being replaced by the truth of this world.

The Gospel of Christ, the new testament of love, eliminates the base, fleshly (Rom. 8. 5) aspects of *shalom* (e. g.

Lev. 26. 1-13 and Ez. 9. 12) as well as the cruelty and injustice of *tsedaka* (e. g. Lev. 25. 44-46, the Book of Joshua, etc.), but preserves their positive aspects, which represent stages of sorts in the ascent toward perfect peace and perfect justice.

But the preaching of salvation has always encountered great difficulties in a world which constantly undergoes external change but retains its human nature, striving to become like gods by reaching up easily and plucking fruit, even though it may be forbidden fruit. These difficulties might be considerably eased if Christians of all Churches and confessions were to unite behind the basic principles of the spiritual life. But one cannot agree with the ever growing tendency of modern Christianity toward horizontalism accompanied by an imperceptible departure from Christ.

What is the meaning of salvation and where does the true path to it lie? How is one to understand that freedom to which all Christians are called (Gal. 5. 13)? What is Christian peace, love, humility and holiness? How does one achieve them? And how can one avoid the terrible danger of mistaking Satan



Metropolitan Nikodim's Stay in Italy

Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, conducting divine service in the Russian St. Nicholas Church in Milan, October 14, 1975



for *an angel of light* (2 Cor. 11. 14)? Providing the right answers to these questions, answers which all Churches agree upon, is of primary importance for the Christian proclamation of salvation to the modern world. Such agreement is more important than theological consensus, for real theology is the Christian life. Therefore the most pressing task which the Church faces in our day is to find the ways and means, if not for the renewal of the very theology of life, for that is primarily the task of each individual, then at least for the positive reevaluation of the significance of that theology in the Church, its paramount importance both for the strengthening of unity among Christians, and for the future of Christianity as a

whole, and consequently for the fate of the whole world.

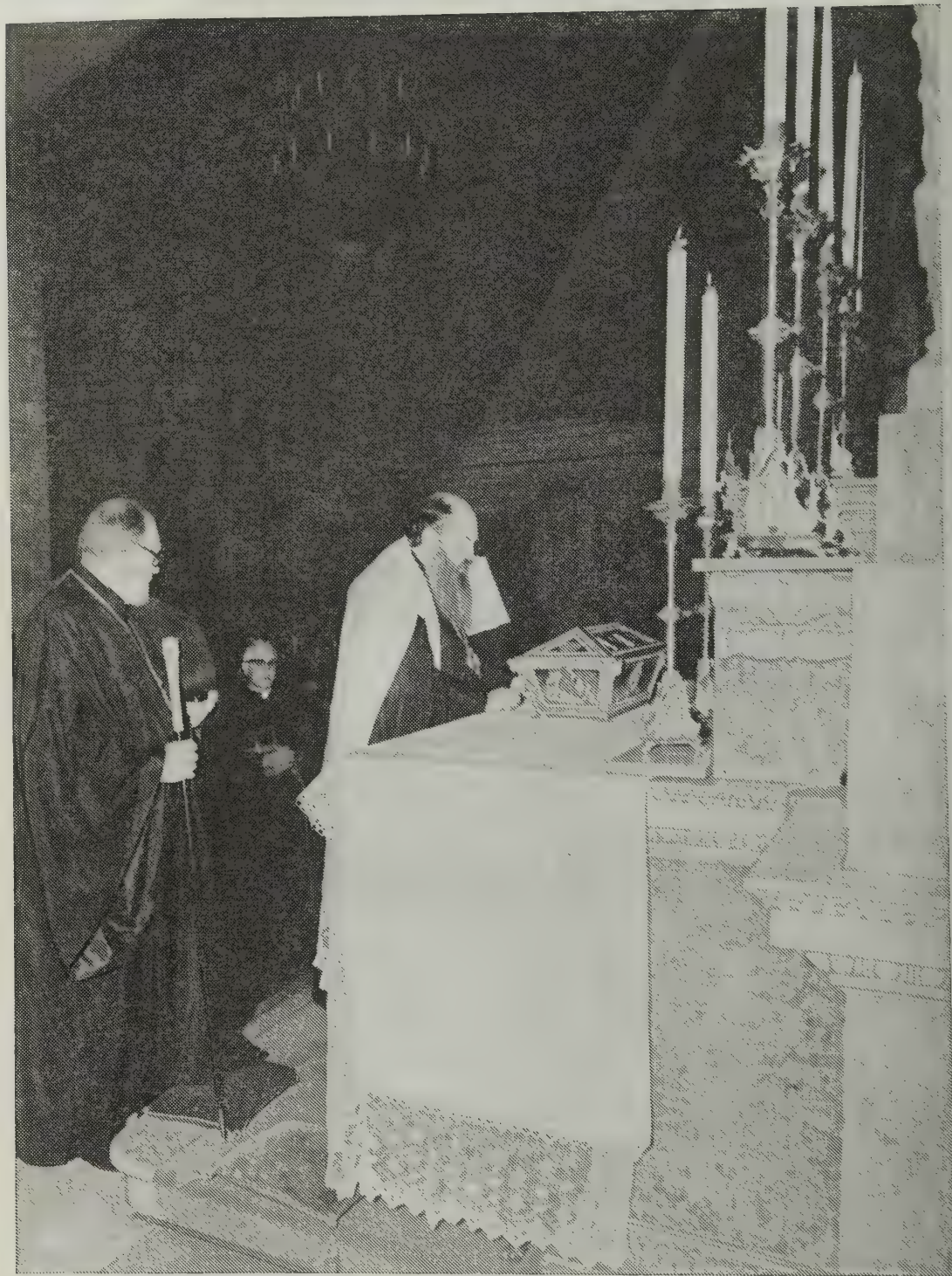
The Peace of God, Divine Truth and Christian Freedom as categories of real life, as realities in our world, have a particularly powerful influence on all human existence when they represent the expression of real individuals in their present sojourn on earth. The contemporary theology of all Churches has yet to define what the nature of the Church's earthly sphere of existence should be, how salvation should be proclaimed to the world and by what means it can be achieved in order that such real individuals might grow in number in the Church.

ALEKSEI OSIPOV,
professor at the MTA

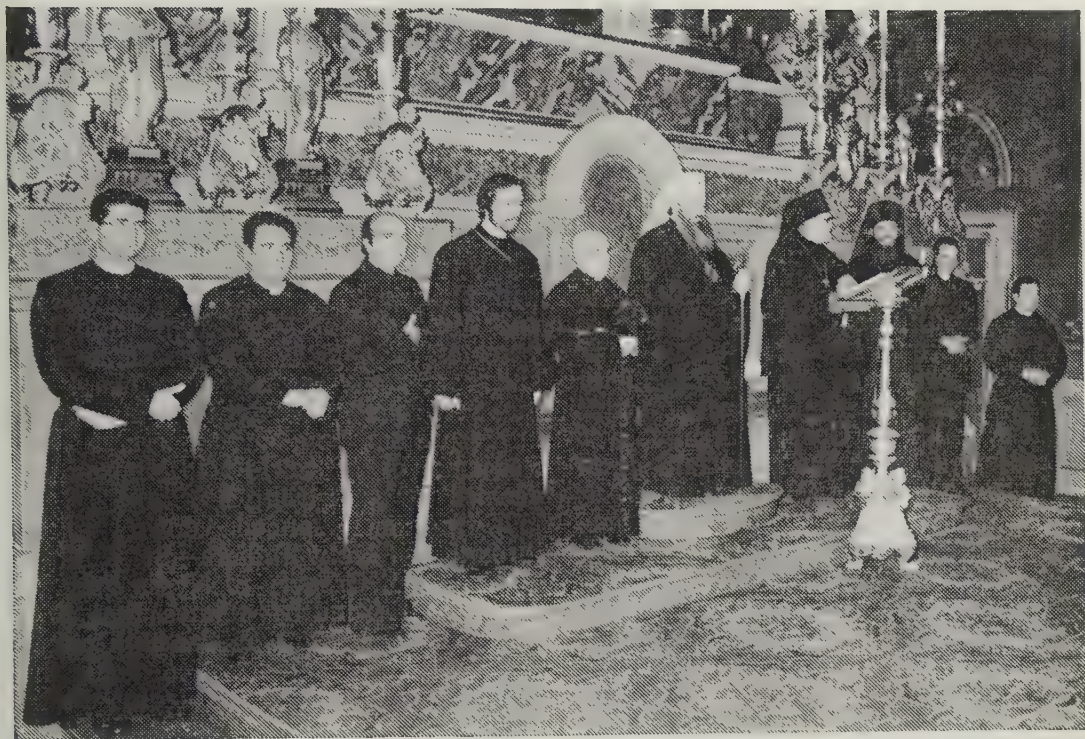


During his stay in Italy His Eminence paid homage on October 15 to the relics of St. Ambrose of Milan in the Milan church dedicated to the saint (above) and inspected ruins of an ancient baptistery dating back to St. Ambrose [339-397], in the crypt of the Milan cathedral





By the relics of St. Augustine, Bishop of Hippo (354-430), in St. Augustine Church in Pavia, October 16, 1975. To the left of Metropolitan Nikodim, Bishop Antonio Angioni of Pavia and Bishop Serafim of Zurich



Ecumenical prayer in the Church of Our Lady of the Snows, October 16, 1975. To the right of Metropolitan Nikodim, Bishop Serafim of Zurich

To the right of Metropolitan Nikodim, Bishop Antonio Angioni of Pavia, to left, Bishop Serafim of Zurich, with instructors and students of the local seminary in the Pavia cathedral, October 16, 1975



The Presentation of the Lord



he Creator of the Law in fulfilment of that Law was brought to the Temple and presented to the Lord, for the external aspect of this great event in the Gospel narrative was in conformity with the rules laid down in Holy Writ of the Old Testament.

And the Lord spake unto Moses, saying, Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine. ...And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the Lord brought us out from Egypt, from the house of bondage: And it came to pass, when Pharaoh would hardly let us go, that the Lord slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the Lord all that openeth the matrix, being males: but all the firstborn of my children I redeem (Exod. 13. 1-2; 14-15).

And so Mary and Joseph came after forty days of purification to the Temple to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons (Lk. 2. 24). The consecration of the firstborn to the service of the Lord after the tribe of Levi had been singled out for this end (Num. 18. 22-23) was done by substitution, ...the firstborn of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem. And those that are to be redeemed from a month old shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary... (Num. 18. 15-16). These five shekels evidently symbolize the coming redemption of us by the Saviour, His five wounds on the cross.

The harsh way of the cross, portent

with profound significance, brought Son and Mother, the God-Man and the "greater in honour than the Cherubim, and past compare more glorious than the Seraphim", meekly to the Temple at Jerusalem, and the Liberator and Redeemer of the world was Himself redeemed for so trifling a sum.

A tradition handed down to us through the Holy Fathers—St. Andrew of Crete, St. Gregory of Nyssa and St. Cyril of Alexandria—relates that present in the Temple was the high priest Zacharias, the father of St. John the Baptist. The Most Holy Virgin Mary handed the Divine Child to St. Zacharias, but in the place reserved for virgins and not in that which was for women who had gone through the process of purification. At this the Scribes and Pharisees turned in anger to Zacharias, but he rejoined that this was a Virgin undefiled by the birth of the Child.

And, behold, *there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout... and the Holy Ghost was upon him (Lk. 2. 25).*

According to tradition, St. Simeon was one of the seventy who translated the Bible from Hebrew into Greek, a labour that was begun in Alexandria during the reign of Ptolemy in the 3rd century B.C. When he reached the 14th verse of Chapter 7 in his translation of the Book of Isaiah, Simeon halted in indecision. In the original the text read: *Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.* "Virgin" in Hebrew is *ga-alima*, meaning "chaste", "pure". Simeon was cast into doubt: perhaps one of his predecessors had made a mistake in Holy Scripture as he copied the text. At that moment... *it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ (Lk. 2. 26).*

And now, many decades later, this man who longed to behold the Sun of Righteousness, waiting for the consolation of Israel, laden with years, *came by the Spirit into the temple: ...when the parents brought in the child Jesus, to do for him after the custom of the law* (Lk. 2. 27); and one of the most important events in the history of mankind, the Presentation of the Lord, took place. This was the crossroads between the Old Testament and the New. St. Simeon symbolizes the departing Old Testament, exemplified by men of righteousness and prophets who in spite of all their doubts and searchings entertained the firmest faith in what had been foretold of the promised salvation. As St. Paul puts it: *These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country* (Heb. 11. 13-14). The righteous Simeon took him up in his arms, and the Old and New Testaments stood together: the Old, departing, held in its arms and blessed the New. This was unity and continuity, a direct link and a development; the Law and the promised manifestation of the Grace of God as His Only-Begotten Son, the Redeemer.

But it was not thus that He was awaited for in Israel. There He was expected in the glitter of regal glory, a victor of nations, and not as a forty-day old Child of a poor Nazarene family: *but blessed are the pure in heart: for they shall see God* (Mt. 5. 8), and Simeon without a moment of doubt recognized in this Child the Son of God, "...for he professed God", *and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word* (Lk. 2. 28-29). In this way the Old Testament was allowed to depart and the time had come for the New; and Simeon was the first mortal to realize this by inspiration from above and to declare it to the world. But the Lord wished for moral harmony in spreading abroad this holy news with slightly more emphasis on the masculine world but not forgetful of the feminine; and so He wished a woman,

too, to repeat what had been said by Simeon: *And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; and she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem* (Lk. 2. 36-38).

To Simeon the Receiver of God was granted more than to any other man before him: he held the Almighty in his arms, and to him were revealed both the Glory and the Way of the Cross of his God: *For mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him, and Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed* (Lk. 2. 30-35).

And for the first time the Most Holy Mary was forewarned that there would be no end to the thorns and trials of Her life, that Her Son, while bringing light and spiritual renewal to all peoples, would Himself be so persecuted that *a sword shall pierce through thy own soul also*. The steady light of this event, shining down through the ages, provides the most excellent opportunity for us, too, to ponder awhile upon our own lives and ask whether we are pure enough in spirit and whither our thoughts are turned, so that He Who "for us men, and for our salvation... was incarnate of the Holy Spirit and the Virgin Mary, and was made man, and was crucified also for us", should see that we are following the path which He pointed out, and that in our lives we eagerly seek presentation to Him.

The Presentation of the Lord is one of the earliest of feasts. The first men-

tion of it dates back to the 3rd century. Numerous sources confirm the fact that in the 4th century it was already being celebrated in Jerusalem. In the 6th century the feast was officially instituted and included in the Twelve Great Feasts. This was preceded by the most unusual events. Thus the miraculous and symbolic meeting between the elder and the Divine Child with His Mother was reflected in the most unexpected and, miraculous way more than five centuries later.

In the first half of the 6th century the Byzantine Empire suffered a series of terrible disasters and misfortunes. But in 527 Justinian, nephew of and co-ruler with deceased Emperor Justin, ascended the throne of Constantinople. He took upon himself the heavy burden of ruling a vast empire. From 530 onwards many cities in the empire were destroyed by earthquakes followed, as often happens, by epidemics. In 544 it was decided to celebrate the Presentation of the Lord with especially solemn divine services.

The devout prayers of thousands of people were heard: peace and safety reigned anew in the lands which had suffered so much, after which it became one of the Twelve Great Feasts. The Orthodox Emperor ruled in happiness until the age of 82, to earn the title "the Great" from posterity.

These events are but another demonstration that if we call upon the Lord in our hour of need, we can be sure both that our prayers will be heard, and that by the inexhaustible goodness and love of God peace, and good will toward men will descend upon us, and we will be able to see with the eyes of faith the salvation that has been prepared for all men.

And just as in Palestine in the olden times, we bring our children on the fortieth day to be presented to the Lord, but in contrast to the Israelites we bring children of either sex, and the content of our rite is different. In the Presentation, Christ, the firstborn of all the human race, Creator of the New Church and of the New Testament, filled the old rites with a new content. By bringing our children to church like the Most Pure Virgin Mary, we bind them over to God. Baptized and sancti-

fied by grace, our children by being made members of the Church take their first steps upon the way of grace and the way of the cross that lies before those who would follow Him.

When she comes to the church, the mother hands over her child at the door to the priest, who makes the sign of the cross with the child and says: "Enter the Church, servant of God, in the Name of the Father, and of the Son, and of the Holy Spirit". Then with the words *I will come into thy house, I will worship before thy holy temple* the priest enters the church, in the centre of which, he makes the sign of the cross a second time with the child held in his arms, he repeats "Enter the Church, servant of God, in the Name of the Father, and of the Son, and of the Holy Spirit", to repeat this again a third time before the Holy Doors of the sanctuary. After this, if the child is a girl, he places her according to an ancient rule on the ambo from where her mother picks her up; and if it is a boy, the priest carries him through the South Door into the sanctuary and circles the altar with him. He then emerges from the North Door and places him in the same way on the ambo. By now it has become the custom everywhere for the priest to hand the child into the arms of its mother.

The fact that the child is carried into the church by the priest and the subsequent parts of the ceremony are a symbol that in contrast with the life of the body, the life of the spirit can come to man only through the grace of God, descending on men through the medium of the priests of the Church of Christ. By being carried round the altar in the sanctuary a boy is, as it were, introduced into the ranks of the servitors of his Lord and is made a partaker in the mysteries of eternal life and a witness to the glory of God.

In this way we receive the abundant Gifts of God while we are still infants and they help us to be embodied in the Body of Christ and being made full-fledged members of the community of the Church, setting us firmly upon the path by which we gain the Kingdom of God. And our holy duty is to keep ever shining brightly in the temple of our soul the torch of the Divine Light.

St. Simeon gave us an example of how firmly to follow the path of a righteous life, filled with the expectation of a meeting with the Lord. And in truth he did meet Him.

As though to stress the atemporal significance of this feast, the late Patriarch Aleksiy, already advanced in years, celebrated his last Liturgy in the Patriarchal Cathedral on the Feast of the Presentation of the Lord.

The Feast of the Presentation of the Lord once again raises the questions: In what state of heart are we approaching the end of our life on earth, as we daily pray... Thy Kingdom come...? Is it in hope and joy that we await the meeting with our Creator? And will we, too, be worthy to say at our last hour: Lord, now lettest thou thy servant depart in peace, according to thy word?

A. SEROV

Archimandrite Vadim, Saint and Martyr

(On the 1600th anniversary of his martyrdom)

The Early Church, red with the blood of the holy martyrs of Christ, nurtured pure seeds of Christianity and bore fruit which brings her glory from age to age.

The names of saintly Christians and their memory is not washed away by time for they, witnesses to the truth of Christ, remain alive forever not in symbols but in reality; they are always with the Church on earth, even though they live forever in Heaven. They were born from the womb of the Church, and belong to her with all their being. Now that they have reached the heavenly heights they are close to those Christians who are treading the earthly path, and they exercise loving concern for the salvation of those who revere their memory.

And so, the Christians on earth are not alone in their ascent towards the halls of Heaven, and not alone in their spiritual struggle with the powers of evil; the holy heaven-dwellers are always beside them, ever ready to answer and heed their prayers and in any situation to proffer their grace-conferring help. This is why the love and veneration of the saints overflows purely temporal grounds. In the words of Holy Writ: *The righteous shall be in everlasting remembrance* (Ps. 112. 6).

One of the numberless multitude of Christ's saints is Archimandrite Vadim, saint and martyr. This year will see the 1600th anniversary of his martyrdom.

He was born in the city of Bethlapat

in Persia. Without a second thought he distributed the legacy he received from his parents among the poor and went off into the desert. Outside the city he founded a monastery and there led the life of the spirit, striving in all his deeds and desires to please the Lord and to do His All-holy will.

In his life of virtue he reached such perfection that his soul was clear of all ill and knew no evil; the passions within it had been extinguished for ever, so that there were no temptations that could upset its inner peace. Through humility he had eliminated from himself both pride and ambition; and this holy man, filled with grace and truth, took to his heart both poverty and meekness, righteousness and the peace of Christ.

At that time the country was ruled by the Persian King Shapur II (A. D. 310-381). He was a harsh persecutor of the Christians, and brought about the deaths of 40 Persian martyrs. At the time of the death of these holy martyrs, Archimandrite Vadim, together with seven of his followers, was seized and cast into prison by order of the king.

For four months the righteous saint and his companions languished in chains, and not a single day passed without their being put to torture for their belief in God. But the followers of Christ accepted all this suffering not only with patience, but even with joy, praising the Lord.

At the same time another Christian, Nirsan, the governor of one of the cities



of Persia, was also thrown into prison. At first this prisoner did not reject his faith in Christ but then, in fear of the tortures which faced him, he wavered in his proclamation of the true God and left the faith. Tempted by the promise of rewards, Nirsan agreed to do anything he was asked by King Shapur.

The king, recalling the zealous Christianity of Vadim, had the idea of putting him to death at the hands of Nirsan. By order of the king the holy martyr was brought to the place of execution where the vile persecutor, addressing his court, announced: "If Nirsan kills Vadim with his own hands, he will be set free and will receive all of Vadim's property".

Without a moment's hesitation the traitor to his faith agreed to fulfil the king's wishes. The naked blade glittered, but froze in the air when he raised it: suddenly the "executioner" was gripped by fear, and he remained quite immobile. The martyr of Christ, raising his gaze, spoke to him bitterly: "Is thine anger so great, Nirsan, that not only dost thou deny thy God, but that now thou art even killing His servants? Woe unto thee, thou miserable man! What wilt thou do when at the Last Judgement thou hast to answer before the Eternal God? I am ready to die for Christ, but I do not want my death to come at thy hands".

The words of St. Vadim did not bring repentance to the hardened heart of his murderer, although he stood for a little longer in fear before the martyr, unable to strike the blow. But finally he gathered all his strength and, overcoming his fear, struck the holy man with the sword. Only after several blows did the trembling hands of the deserter of his faith succeed in cutting off the Christian's head. The sufferings and the martyr's death of this unwavering believer in Christ elicited the sympathy even of the pagans who witnessed the shedding of his innocent blood. All this took place in the year 376.

Haunted with remorse and spiritual torments, and despised by all, Nirsan later committed suicide.

The body of St. Vadim was abandoned outside the city, to be found by his pious followers and devoutly buried.

The saint's seven followers spent another four years in prison, and were released only after the death of King Shapur. They then continued to preach the faith of Christ in their country.

The Church keeps the feast of Archimandrite Vadim, saint and martyr, on April 9.

Father VADIM SMIRNOV



THE LENTEN TRIODION

Moscow Patriarchate, Moscow, 1974.
520 leaves +142 pp.+16 pp. ill.

The Lenten Triodion, the latest in the series of liturgical books prepared for publication by the editorial board of *The Journal of the Moscow Patriarchate*, has now been issued. In contrast to the two previous issues, the Festal Menaion (1970) and the Psalter (1974), both of which were set up in modern Russian type, the Triodion is printed in photo-offset. The first thing that strikes the reader is the quality of the book's design and the good taste which is to be seen in the selection of the headpieces and decoration. The rubrics are set in red, as is traditional for liturgical works.

The publication itself was preceded by a large volume of work, involving comparison of published editions and several manuscripts of the Lenten Triodion. The Kiev edition of 1897 (later reprinted in 1904 with the blessing of the Holy Synod) was recognized to be the best.

The Lenten Triodion contains the order of services with changeable parts both for movable days of the yearly cycle that prepare for Lent, and for the Lenten season itself. Days of preparation for Lent include the Sunday of the Publican and the Pharisee, the Sunday of the Prodigal Son, meat-fare Saturday and Sunday, and all the seven days of cheese-fare week. Lent itself is composed of the Holy Forty Days' Fast and Holy Week.

In this edition the Triodion is divided into two parts for the sake of convenience. The first includes the services from the Sunday of the Publican and the Pharisee to Lazarus Saturday (leaves 1-375; an additional leaf at the end of the volume gives the music of the sessional hymn for the Sunday of the Prodigal Son, "Hasten Thou to open unto me thy Fatherly embrace", a melody of the Trinity-St. Sergiy Lavra). The second part of the Triodion (leaves 376-520) contains the services from Lazarus Saturday to Holy Saturday inclusive.

There are also two appendices: the "Lenten Triodion Readings" in modern Russian type, and the music for the basic canticles of the Triodion season. The required readings in the Triodion consist of the Lesser Catechetical Homilies by St. Theodore of Studios, adopted by the Russian Church in the 19th century, based here on the best edition (1872, in Russian) by the Optina Monastery of the Presentation of the Theotokos.

The chief days of Lent are illustrated in this edition of the Lenten Triodion by 16 colour prints of icons. The book opens with copies of the "Golgotha" and "Lenten Triodion" icons.

The word "triodion" comes from the Greek *treis* ("three") and *ōdē* ("song"), and is connected with the idea of the "incomplete" canons, made up of three (sometimes even of two or of four) canticles, characteristic, on the one hand, of the services for the Holy Forty Days' Fast, and Holy Week (Lenten Triodion) and, on the other, of the period from Easter to the Sunday of All Saints (Festal Triodion, or the Pentecostarion).

The Lenten Triodion contains the hymns and prayers of more than twenty inspired "makers of beauty"—the canticle-writers of the Early Church, including St. Andrew of Crete († A. D. 726), St. Cosmas of Maium, St. John of Damascus, St. Ephraem Syrus, Sts. Joseph († A. D. 830) and Theodore († A. D. 826) of Studios. It was those two saints of Studios who were responsible for collecting the canticles of the Triodion and for bringing this collection into use in the monastery that bears their name. This was, however, by no means the end of the process in which the Triodion took shape: later the order of service for Orthodoxy Sunday and the services for the 2nd (St. Gregory Palamas), the 4th (St. John Climacus) and the 5th (St. Mary of Egypt) Sundays in Lent, as well as the synaxarion of Nikephoras Kallistos Xanthopoulos, were all included.

The tradition voiced in the synaxarion for the Sunday of the Publican and the Pharisee connects the form of the three-canticle canon with the Dogma of the Trinity: "It is assumed that the three-canticle canon was first evolved by the great hymnist Cosmas for the great days of Holy Week, in the image of the Holy and Life-Giving Trinity...." On the subject of the name "the Triodion", the same source has this to say: "the Triodion is thus named merely by convention, since its canons do not always contain three canticles: sometimes the canon is complete. However, I consider that it was so called because the majority of the services are three-canticle, or else because the first to be written were the three-canticle canons of Holy Week".

The same synaxarion thus explains the theological content and purpose of the Triodion: "The aim of the Holy Fathers was briefly to recall and to commit to general memory God's eternal

goodness through the whole of the Triodion...", continuing after a short account of the history of the Economy of Salvation, with the words... "The divine Fathers announce to us beforehand (i. e. on the Sunday of the Publican) that we should cleanse ourselves in advance of the passions which we had let into our hearts and from the poison which was long active within us, and that we should also strive to perform good deeds..."

There have been few other liturgical books to enter so deeply into the Orthodox consciousness as the Lenten Triodion with its unforgettable and moving hymns and prayers.

In liturgical practice, the services of the Triodion are combined with those of the Octoechos and the Menaion, which raises certain difficulties; here are some instructions to help in dealing with them, taken from the *Manual for the Study of the Rules of Service of the Orthodox Church* by Father Konstantin Nikolsky (St. Petersburg, 1900, pp. 107-109).

On some days the canticles of the Lenten Triodion wholly replace the similar canticles of the Octoechos (on the Saturday of the Akathistos, Palm Sunday and the days of Holy Week, from Monday to Holy Saturday).

Sometimes the canticles of the Octoechos are combined with those of the Triodion, and not in the same way on the days that they are both sung: for instance, on ferial days in the Forty Days' Fast from the Octoechos are taken the sessional hymns after the 1st kathisma and the photagogika after the canon at Matins. For this reason they are printed in the Triodion (at the end).

And during cheese-fare week, including Saturday, the Lenten Triodion directs that not only the sessional hymns after the 1st kathisma and the photagogika, but also the stichera on "Lord, I have cried" and the canons should be taken from the Octoechos. On ferial days of the Forty Days' Fast when the three-canticle canons are used, the canons of the Octoechos are dropped, for the three canticles replace them fully. In cheese-fare week, on the other hand, when the three-canticle canons are appointed, the canons of the Octoechos are also sung, since each of the Triodion Canons' three canticles replaces only the corresponding canticles in the Octoechos canon, i. e. on Monday, the 1st, 8th and 9th canticles, on Tuesday, the 2nd, 8th and 9th canticles, and so on.

More texts from the Octoechos are appointed for the Sundays in Lent; but these Octoechos canticles are not printed in the Triodion itself: they are merely indicated, since different offi-

ces of the Octoechos, which vary according to tone, may occur within the Triodion over different years. The Sunday canticles are not dropped every Sunday in Lent; the exception is Palm Sunday, on which as one of the Twelve Great Feasts they are replaced by the canticles of the feast (from the Lenten Triodion). During the season of the Lenten Triodion there are days when the Menaion is not used, but is replaced by canticles from the Triodion. The Menaion is sung on the following occasions: a) the feast of a major saint (February 24, March 9); b) the feast of the church's patron saint; or c) one of the Twelve Great Feasts, i. e. the Presentation of the Lord or the Annunciation. Besides, there are several other occasions when some parts of the service come from the Menaion.

The days when services follow the Lenten Triodion and the Monthly Menaion is not used are as follows: all the Sundays of the Lenten Triodion, from the Sunday of the Publican and the Pharisee to Palm Sunday inclusive; Wednesday and Friday of the 3rd week; Thursday of the 5th week, when the Great Canon is read (the service of the 40 Holy Martyrs—March 9—is not held either on Thursday or on Saturday of the 5th week); meat-fare Saturday (the service for the Feast of St. John the Baptist [February 24] is not held on meat-fare Saturday), cheese-fare Saturday, the Saturdays of the 1st and the 5th weeks in Lent, Lazarus Saturday and the days of Holy Week (in Holy Week a service for the church's patronal feast is not said; the Menaion service is held only in the case of the Feast of the Annunciation).

However, on the ferial days of the other weeks, even when no major saint is commemorated, the canticles of the monthly Menaion are sung, to wit: three or four stichera on "Lord, I have cried", and the canon of the saint whose commemoration falls on the same day. In connection with this, there is one point that should be noted: when a saint is commemorated on a ferial day for which the Lenten Triodion has not only the three-canticle canon, but also a complete one, this leads to the omission of all the hymns from the Menaion canon that are duplicated in the three-canticle or four-canticle canon of that day. But if Menaion hymns are replaced by the three-canticle canon, they are still read on the same day, but combined with the other hymns of the Menaion canon; the hymns of the canon from the Octoechos, however, if they are not replaced by the three-canticle canon (as for instance, in cheese-fare week), are not sung at all that day. If on any day the whole of the Menaion service is omitted, it is later held on another day.

The prayers of the Lenten Triodion are identified in liturgical books by the words "of the day", for instance "automelon of the day" and so on. It is mostly morning and evening stichera on the Aposticha that carry this epithet "of the day". For this reason in the Typikon, in the instructions for the days when the Lenten Triodion is sung (in Chapter 49), the words "automelon of the day" should be taken as referring not to the Octoechos (also "of the day"), but to the Triodion. In the Typikon the prayers of the Octoechos are identified as such: either by the name of the book of the Octoechos, or by reference to the content of the hymn, or by the words "of the tone". In the Typikon we read, for instance, "sessional hymns of the Octoechos", "sessional hymns of the Apostle", "Trinity canticles" and so on. And since for many kinds of hymn the Lenten Triodion almost every day contains hymns composed by two authors, the Typikon also identifies hymns of the same type by the authors' names, which serve to distinguish between them (into this category would fall the stichera on "Lord, I have cried" for Vespers, sessional hymns, and canons or three-canticle canons for Matins written in conjunction by Sts. Joseph and Theodore of Studios).

SERGEI KAZILO

THE LIVES OF THE SAINTS

Sofia, 1974, 671 pp.

With the blessing of His Holiness Patriarch Maksim of Bulgaria, and of the Holy Synod of the Bulgarian Church, a one-volume collection in Bulgarian of *The Lives of the Saints* (Zhitiya na sviiti) came out in 1974. The preface describes the various types of sainthood. The assembly of saints includes the righteous men of the Old Testament; the Apostles, those preachers of the Word of God whom the Church later designated as being equal to the Apostles; martyrs, who testified to their faith through their martyrdom and death; theologians—defenders and witnesses to the dogmas of Orthodoxy; monks, who repudiated the world's vanities and through their prayers and spiritual exhortation exercised a beneficial influence on life; healers and miracle workers, and others. The names of only some of these saints of God are known and have entered the church calendar. Their complete number is known to God alone.

The Lives of many saints have been preserved. The present collection makes use primarily of the account taken down soon after the death of the saint in question or during his own lifetime. The material has undergone considerable abridgement. Basically the edition aims at giving the Orthodox reader a work that is edifying and con-

venient to use. The size of the collection also corresponds to these goals: not only are the biographical materials abridged, but care has been taken in the selection of saints' lives.

Besides the Lives the collection also contains brief explanations of the feast days, beginning with the Circumcision and ending with the Nativity. Several Lives include data of a calendric nature. All dates are given in the so-called New Julian Style, in accordance with the practice of the Bulgarian Orthodox Church.

Besides saints recognized by all Orthodox Churches ("ecumenical" saints) the collection also includes a number of Russian saints, among them St. Vladimir, Equal to the Apostles; St. Mikhail, Metropolitan of Kiev; St. Olga, Equal to the Apostles; St. Aleksandr Nevsky; St. Serafim of Sarov; St. Dimitriy of Rostov; St. Kiprian of Moscow, and St. Tikhon of Zadonsk. Among the lives omitted are those of Sts. Antony and Feodosiy of the Caves and St. Sergiy of Radonezh.

Concerning other Slav saints, the book contains the lives of St. Milutin (feast day October 30), St. Efreim, Patriarch of Serbia (June 15), St. Prokhor of Pchin (or Pshin, January 15)—saints revered both in the Serbian and Bulgarian Churches, and others. Also included is a short Life of St. Nikodim of Albania († 11 July, 1722), who, according to some accounts, was a Bulgarian Macedonian from Elbasan.

Among recently canonized saints we find St. Herman of Alaska: two or three lines are devoted to the most important data concerning his life. His feast day is set on the 13th of December (in the church calendar of the Russian Orthodox Church his feast day is on August 9 [July 27]).

In the Life of St. Justinian (feast day November 14) we read that the emperor, the founder of St. Sophia's in Constantinople and St. Catherine's Monastery on Mount Sinai, and also of numerous other churches, traditionally regarded as the author of the hymn "O Thou the Only-Begotten Son" (troparion of the Church of St. Sophia), was a Slav by birth. His father, according to the Life published in the collection, was called Iztok, and his mother Beglenitsa. Justinian himself had a Slavonic name—Upravda. No source is given for this information.

Several feast days are assigned to Sts. Cyril and Methodius, Equal to the Apostles and Apostles of the Slavs. Only the most essential facts (considering that their lives are well known) are given in the entries for February 14 (St. Cyril) and April 6 (St. Methodius). We are

told that the two brothers were Slavs from Thessalonica. The entry for May 11 recounts briefly how a common feast day in honour of the Apostles of the Slavs was established: initially it was held on April 6, but since the feast could not be celebrated with appropriate solemnity because it occurred during Lent, it was moved to May 11, as indicated in a 12th century liturgical collection of Moscow's Cathedral of the Dormition. This date was subsequently confirmed by a special decree issued by the Holy Synod of the Russian Orthodox Church in 1863 in connection with the 1000th anniversary of the missionary labours of the two saints and brothers.

In the Bulgarian Church, Sts. Cyril and Methodius are once again honoured on July 27, together with all Slavonic Bulgarian saints designated as Equal to the Apostles; this date is the anniversary of the death of St. Clement of Ochrid, the last in this line of saints. In the entry for this day we also find a brief account of the "seven holy saints" — Cyril, Methodius, Clement, Naum, Sava, Gorazd and Angelyar. St. Angelyar, we are told, was in all probability buried in the ancient Bulgarian capital of Pliska, though the exact location of his final resting place is unknown. Quoting Grigorovich-Barsky, the compiler of the Lives expresses the opinion that St. Gorazd's relics lie hidden in a shrine in the monastery that bears his name, not far from the city of Berat in Albania.

The collection contains a brief account of the life of St. Paisiy of Hilandar, author of *Slavonic Bulgarian History* (1762). Greater detail is provided in the Life of the Bulgarian Tsar St. Boris (852-889), baptized Mikhail, during whose reign Christianity and the Slavonic language were firmly established in Bulgaria. A man of great piety, he would appear before the people during the day dressed in royal purple, but at night he would wear a hair shirt, praying with tears in the church. He gave up the throne in 889, and died in the Lord on May 2, 907. According to the account of the Blessed Feofilakt of Bulgaria, his body was glorified, remaining untouched by decay, but his holy relics have not been preserved.

One of Tsar Boris's ancestors was the saint and martyr Bayan Enravota, a prince of Bulgaria, who was secretly baptized after coming under the influence of a captured Byzantine; for this he was sentenced to death by his brother Malamir. Before his execution (cir. 833) St. Bayan foretold the imminent triumph of the true faith, as well as the impending death of his brother.

Also included in the collection are the Lives

of such Bulgarian saints as Evfimiyy, Patriarch of Tyrnovo (1327-1401/1402), an eminent theologian and ecclesiastical figure, who shared the tragic fate of his country when it was conquered by the Turks, who was sentenced to death and then exiled in captivity; St. Ioann of Rila, who is well known to Russian Orthodox believers; St. Ilarion of Maglen (†1164); St. Clement of Ochrid (whose feast is celebrated on November 25 and July 27); St. Naum of Ochrid (December 23, June 20 and July 27); St. Pimen of the Zograf Monastery, an icon painter and builder of churches who, according to tradition, renovated, built or painted 300 churches and 15 monasteries and was renowned for his asceticism and ability to perform miracles in the Bulgarian Zograf Monastery on Mount Athos († November 3, 1620); St. Feodosiy of Tyrnovo († November 27, 1363), who initially lived and worked in the St. Nicholas Monastery near Vidin, and then founded the Kilifarevo Wilderness not far from Tyrnovo together with his disciple St. Roman of Tyrnovo († 1363; feast day February 17) and created a whole new school of monastic discipline. St. Feodosiy was a disciple of St. Gregory of Sinai; in all likelihood he was the one who translated many of St. Gregory's works into Slavonic. St. Feodosiy was endowed with the gift of prophecy: he foretold the conquest of Bulgaria and the bitter fate of his disciple, Patriarch Evfimiyy.

During the period of national and religious oppression that began after the Turkish conquest, the Bulgarian land was steeped in the blood of martyrs who, like newly-born stars, arose over the spiritual horizon of the Church. Under the reign of the Ottoman Turks Christians were martyred for refusing to accept the faith of their new masters, or paid the price of their lives for returning to the faith of their fathers. Of these martyrs brief Lives are given of St. Ioann the Bulgarian († March 5, 1784), St. Lazar of Bulgaria († April 23, 1862), St. Nikola of Sofia († May 17, 1555), St. Ioann of Tyrnovo († July 16, 1822), St. Ignatiy of Stara Zagora († October 8, 1814), St. Zlata (Khrisa) of Maglen († October 18, 1795), Sts. Iakov of Kosturino, Deacon Iakov and Monk Dionisiy († November 1, 1520), and many others. It should be noted that a number of these saints are revered in the Greek Church as new martyrs.

The book is provided with an alphabetical list of the names of saints and feast days. It was edited by Bishop Parfeniy of Levkos and Archimandrite Afanasiy Bonchev.

S. K.





His Holiness Patriarch Pimen of Moscow and All Russia with Rabbi Arthur Schneier, President of the Appeal to Conscience Foundation, Francis E. Dorn, secretary-treasurer, and Father Donald R. Campion, Board of Trustees member, January 15, 1976

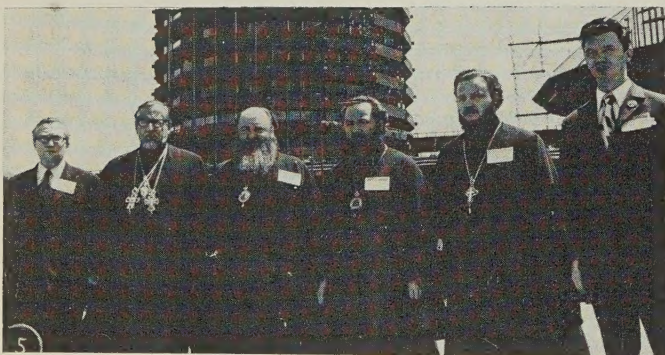
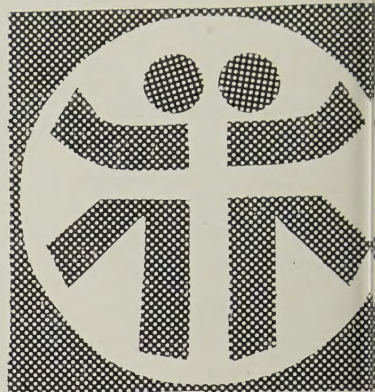
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CDU Chairman and Prime Minister of Rheinland-Pfalz, FRG, Herr Helmut Kohl, and Frau Kohl in the Trinity-St. Sergiy Lavra, September 28, 1975



2.



5th WCC Assembly, Nairobi. [1] Assembly in session. [2] Assembly emblem. [3] WCC Presidents elected at 5th Assembly in Nairobi. Left to right: Metropolitan Nikodim of Leningrad and Novgorod, General Tahi Bonar Simatupang (Indonesia), Mme Annie Baeta Jiagge (Ghana), Archbishop Olof Sundby of the Church of Sweden and Dr. Cynthia Wedel (USA). WCC President Dr. José Miguez-Bonino (Argentina) did not attend. [4] President Mzee Jomo Kenyatta receiving assembly participants in Nairobi, December 2, 1975. Right to left: WCC General Secretary Dr.

Ph. Potter, President J. Kenyatta, Dr. M. M. Thomas, 5th WCC Assembly Moderator, and John M. M. Mau, General Secretary of the Kenya National Christian Council. [5] Russian Orthodox Church members elected to WCC Central Committee. Left to right: Aleksei S. Buyevsky, Protopresbyter Prof. Vitaliy Borovoy, WCC President Metropolitan Nikodim of Leningrad and Novgorod, Metropolitan Yuvenaliy of Tula and Belev, Archimandrite Kirill Gundyaev and Nikolai G. Teteryatnikov. [6] WCC Presidents in the assembly presidium in Nairobi.



Holy Trinity Cathedral in Riga

Below: Archbishop Leonid of Riga with the clergy, laymen and guests who attended the 125th anniversary festivities of the Riga Diocese

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